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ABSTRACT

This video guide was developed by the Peace Corps' Office of World Wise Schools. The activities it describes are designed to supplement elementary and secondary students' exploration of South Asia and to enhance their correspondence with a Peace Corps volunteer. Used in conjunction with the videotape "Destination: Sri Lanka," the activities in the guide provide students with the opportunity to: (1) identify similarities and differences between their lives and the lives of young people in another country; (2) apply fundamental geographic themes to Sri Lanka; and (3) research the geography and culture of the Peace Corps volunteer's host country. Teachers should select tasks from each section that are most appropriate for the interest and experience levels of their particular students. For ease of selection, activities and worksheets are arranged first by level and then by topic. A list of 56 references and 5 organizations is attached. (LBG)

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WorldWise SCHOOLS

PEACE CORPS OF THE UNITED STATES

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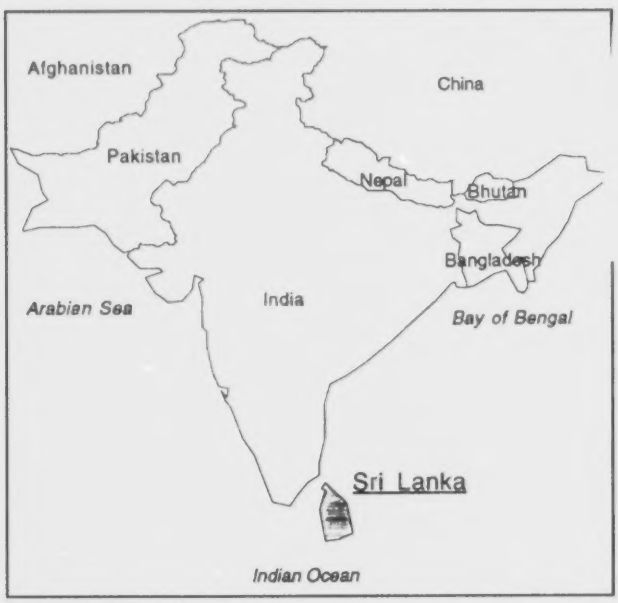

Destination: SRI LANKA

VIDEO GUIDE

SO 022 831

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DESTINATION: SRI LANKA
VIDEO GUIDE

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Dear World Wise Schools Teacher:

As I visit Peace Corps Volunteers in the field I am repeatedly struck by the one-ness they feel for the people of their host countries. Whether in the Marshall Islands or Morocco, St. Lucia or Sri Lanka, "in my village," "with my family," and "in my country" are the words with which they constantly preface their remarks.

Indeed, it is this deep feeling of empathy that makes the Peace Corps Volunteer experience so unique. It is also one of the most important attitudes that we as global citizens can possess.

Thank you for joining us this year in discovering Nepal, the Marshall Islands, Sri Lanka, and your Peace Corps Volunteer's host country. We hope that your students have gained an understanding of the world beyond our borders, as well as an appreciation of that which makes us part of the human family.

We look forward to receiving your World Wise Schools re-enrollment form for the 1992-93 school year.

Sincerely,

E. L. Chao

Elaine L. Chao
Director
Peace Corps of the United States

TEACHER'S GUIDE

GOALS OF WORLD WISE SCHOOLS

When most people think of the Peace Corps of the United States of America, they think of American men and women sharing technical knowledge and expertise with people in developing countries. Sharing technical skills at the request of a host country is one of the organization's primary functions. However, Peace Corps is actually charged with three goals:

1. To help people of interested countries meet their needs for trained men and women,
2. To promote better understanding of the American people on the part of other people,
3. To promote better understanding of other people on the part of the American people.

GOALS OF DESTINATION: SRI LANKA

The activities suggested in this video guide have been designed to supplement your students' study of South Asia, and to enhance your correspondence with your Peace Corps Volunteer. Used in conjunction with the videotape "Destination: Sri Lanka," these activities provide students with the opportunity to:

1. Identify similarities and differences between their lives and the lives of young people in another country.
2. Apply fundamental geographic themes to Sri Lanka.
3. Research the geography and culture of their Peace Corps Volunteer 's host country.

Although activities have been written for three grade levels, grades 3-5, grades 6-9, and grades 10-12, **you are encouraged to select those tasks from each section which are most appropriate for the interest and experience levels of your particular students.** For ease of selection, activities and worksheets have been arranged first by level and then by topic.

As with all educational materials, evaluation and revision are parts of an ongoing process. World Wise Schools welcomes comments on all of its materials and encourages you to share with us the activities you or your colleagues have developed and found effective.

This packet contains materials written by Peace Corps Volunteers and others that represent their individual views and not official opinions of the United States Government or of the Peace Corps of the United States.

Please note that the videotape has been sent to your school in care of your librarian.

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FUNDAMENTAL THEMES IN GEOGRAPHY

Adapted from materials developed by social studies teachers of Baltimore County (Maryland) Public Schools and members of the Maryland Geographic Alliance. Used with permission.

LOCATION: Position on the Earth's Surface
All locations can be defined as precise points on the earth's surface identified by a grid system of latitude and longitude (**absolute location**). Location can also be communicated by describing a place in relationship to other places (**relative location**).

Students learn about LOCATION when asked to:
•use direction, distance, scale, and standard symbols on a map;
•use a number/letter system or latitude and longitude to locate places on maps;
•suggest reasons for the location of a city, road, factory, school, or store.

PLACE: Physical and Human Characteristics
All places on the earth have distinctive features that give them meaning and character and distinguish them from other places. Places may be characterized by their **physical features** (climate and landforms) and **human characteristics** (population, settlement, and economics).

Students learn about PLACE when asked to:
•describe different kinds of shelters based on environment and culture;
•map and describe the residential, commercial, and industrial areas of a city;
•use text references and maps to describe the climatic characteristics of a nation or region;
•analyze a place based on a song, picture, or story.

RELATIONSHIPS: Humans and their Environments
Understanding the impact of humans on the environment involves learning about the physical and social factors that produce environmental change. People modify or adapt to natural settings in ways that reveal their cultural values, economic and political circumstances, and technological abilities.

Students learn about human/environment RELATIONSHIPS when asked to:
•evaluate how people use the physical environment to meet their needs;
•analyze the relationship between the use of natural resources and the economy of a region;
•compare places with abundant and scarce resources;
•describe environmental changes resulting from the use of tools/technology.

MOVEMENT: Humans Interacting on Earth
People interact with each other both locally and globally by travel, communication, and the exchange of goods and services. Visible evidence of global interdependence and the interaction of humans and places includes the movement of people, ideas, and materials.

Students learn about MOVEMENT when asked to:
•explain how the need for natural resources encouraged exploration and settlement;
•identify examples of physical and cultural barriers to population movement;
•define examples of cultural borrowing and cultural diffusion;
•predict the impact of migration on an area.

REGIONS: How They Form and Change
A region is an area that displays unity in terms of selected characteristics that distinguish it from other areas. Some regions are defined by one characteristic such as government, language, or land; others by the interplay of many criteria. Regions may be redefined as criteria change.

Students learn about REGIONS when asked to:
•use selected criteria to outline geographic regions on maps;
•compare political, economic and social differences among regions;
•evaluate how the boundaries of a region might change.

USING A CULTURAL PERSPECTIVE IN THE TEACHING OF SOCIAL STUDIES

Special thanks to Margaret Altoff, Specialist in Social Studies for the Department of Social Studies of the Division of Instruction, Maryland State Department of Education, for providing this resource.

FINDING: TEACHERS WHO USE A CULTURAL PERSPECTIVE IN THE TEACHING OF SOCIAL STUDIES PROMOTE LEARNING BECAUSE THEY BETTER ENABLE STUDENTS TO UNDERSTAND THE PRACTICES, BELIEFS, AND VALUES OF OTHER WAYS OF LIFE.

RATIONALE:

The discipline of anthropology first defined the concept of culture as "that complex whole which includes knowledge, belief, art, morals, law, custom and other capabilities and habits acquired by man as a member of society" (Tylor, 1871). Culture is the way of life developed over time by a specific group as it has adapted to the natural and social environment. It is the system of expectations, values and rules by which people make meaning out of events and things around them. For example, culture includes unspoken or "hidden" rules on how to use space (how close to stand to another person), how to use time, what work is, what play is, and how to act male or female (Hall, 1973). Like language, culture is learned at an early age from members of the group surrounding each individual (Lee, 1976). Culture is complex, and it is cumulative.

Rather than judging other people's way of life in terms of their own cultural standards (ethnocentrism), students can use the concept of culture to understand that groups of other people are living their lives by different sets of rules (Gearing, 1970). It is almost as if each culture is playing a different game -- different societies have different histories, tools, characteristic ways of interacting, and rules and notions of what is important. By rejecting the deficit theory, in which many cultural groups are perceived as inadequate or inferior when compared to the dominant main stream middle class in America, teachers can enable students to understand better the practices, beliefs and values of other ways of life.

Teachers should structure learning environments in which students encounter other cultures, whether long ago and far away, or here and now. As students read about, come in contact with, and make meaning out of groups that initially appear strange and alien, they should be encouraged to ask:

1. What is the environment to which these people must adapt (climate, water, landforms, soil, plants, animals, mineral resources, hazards)?

2. How have the bodies of the people in this culture adapted physically to their environment (shape, size, skin color, resistance to diseases)? (Kottak, 1991)

3. How do the people in this culture adapt materially to their environment (food, clothing, shelter, transportation)?

4. How do the people in this culture adapt socially (the family structure, male/female divisions of labor, age groups, work or occupational groups, play groups)?

5. How do the people in this culture adapt ideologically (religious and/or moral beliefs, written and oral literature, social rules about polite and proper ways to behave, medical and scientific belief systems, art, politics)?

6. How are their adaptations interconnected? For example, how might the foods they eat be connected to the environment, their occupations and literature?

In addition to the concepts of biological and cultural adaptation, teachers should use the paired concepts of diversity and commonality, change and continuity, and competition and interdependence as organizers for studying and comparing different cultures.

- **Diversity and commonality**: How do people -- within or between specific cultures -- differ? Why? How are people from different cultures the same? Why? What happens when people from diverse cultures come in contact? Is there cultural conflict, assimilation, accommodation, or interdependency?

- **Continuity and change**: What has remained unchanged within the culture? Why? What has changed? How and why?

- **Competition and interdependence**: How do the practices of members of a culture deplete or add to the resources of this planet?

Culture is an organizing concept that students can use to gain perspective on how different people make meaning out of their lives.

SRI LANKA: AN OVERVIEW

The following readings on the geography and settlement patterns of Sri Lanka are from materials prepared by the Peace Corps of the United States for trainees preparing to serve in Sri Lanka. "The People of Sri Lanka" is from Sri Lanka Learning Center Ideas by Peggy Mueller, Sally Noble, and Marilyn Turkovich (Chicago: Urban Education Program, 1982, under revision 1992). The readings on the history of Sri Lanka and Sri Lanka's communal crisis are from Background Notes: Sri Lanka, edited by Juanita Adams (United States Department of State, Bureau of Public Affairs, 1989). "Buddhism in Sri Lanka" is from Ayubowan: A Guide to the Culture of Sri Lanka by Gretchen Bloom (Overseas Briefing Center, Foreign Service Institute, U.S. Department of State). Used with permission.

Geographic Regions

Sri Lanka is a pear-shaped mass on which three levels of ground can be distinguished. The first is a coastal belt that rises from sea level to 100 feet above and is perhaps twenty-five miles across at its widest point. The second is a belt of rolling plain straited with ridges rising to 500 feet in the south. The third is an irregularly shaped mass of hills and mountains having heights over 6,000 feet.

The Coastal Belt: The coastal belt is ringed with palm trees, both coconut and palmyra. Sandy beaches stretch for miles, indented here and there by coastal lagoons, which are useful chiefly for fishing and for collecting salt.

Trincomalee, in the northeast, is situated on a natural rock harbor, large enough and deep enough to accommodate modern shipping. On the other side of the island, on the southern coast, is the harbor of Galle, with its ancient historical associations, as it was the principal landing for trading vessels on the Arabia-Far East spice route.

A coral reef encircles the southern two-thirds of the island and is rich in sea life. Divers obtain pearls from the famous pearl banks in the Gulf of Mannar, off the northwestern coast. The waters surrounding the island are so deep that Sri Lanka is almost unaffected by tidal variations.

Rolling Plains and Ridges: Five to twenty-five miles inland from the coastal belt, the land changes character into rolling plains and ridges. Sandy and saline soil gives way to fertile loams, humic soils and, in the north, limestone. It is land lying 100 to 500 feet above sea level; it composes the major portion of Sri Lanka. The plains and ridges are divided into three sections: southwestern, southeastern, and northern.

The Jaffna peninsula is the only area in the country having a different composition. The surface of the peninsula is dry, since water seeps through into the porous limestone to collect in underground pools or to join the underground streams. [The people] in this area manage to cultivate every available acre and successfully grow tobacco and coconuts.

The Hill Country: This region is remarkably different from the rest of the island, consisting not of rolling hills and plains, but of high mountain walls, narrow gorges, deep valleys, and lofty plateaus in which there are innumerable rivers and waterfalls. Elevations of more than 5,000 feet above sea level are the rule; Adam's Peak, the highest point in the country, rises to 7,360 feet.

There are a series of high plains in the hill country with heights 3,000 to 4,000 feet above sea level. The rivers that flow from their ridges ultimately form the great Mahaweli River. Conditions on the plateaus are excellent for growing tea, and nearly the whole area is under tea cultivation. Most of the inhabitants are Indian Tamils who live and work on the State owned and operated plantations.

Climate

For a relatively small country, Sri Lanka's climate is remarkably varied. From dry, desert-like areas to verdant rain forests, from sunny ocean beaches to misty mountain tops, Sri Lanka has it all. And since Sri Lanka is definitely in the monsoonal tropics, it has a "dry" and a "wet" season -- which take place simultaneously on opposite sides of the island.

The island is subject to two monsoons, the northeast and southwest. The northeast monsoon, usually in December and January, brings rain to the dry northern and eastern parts of the island. The central hill region and the southern and western coasts receive most of their rain with the arrival of the southwest monsoon in May, usually lasting through September. It is approximately 400 miles north of the equator and temperatures are high throughout the year. The low-lying coastal regions are the warmest: the mercury falls as you climb into the hills.

In Colombo, the average annual temperature is 80°F. In Kandy, at an altitude of 1,565 feet, the temperature falls to an average of 76°F. At Nuwara Eliya (New-rail-ya), nestled high in the hills at 6,216 feet, the temperature averages 60°F and can become quite chilly in the night. On rare occasions, there have been frosts.

The highest temperatures are usually reached between March and June, while November to January are considered to be the coolest months. In Sri Lanka the difference between the "hot" and "cold" season is only a matter of a few degrees. However, the ocean remains a constant 80°F all year long.

The People of Sri Lanka

There are two predominant groups of people in Sri Lanka: Sinhala-speaking people who are mainly Buddhists, and Tamil-speaking people who are mainly Hindus. There are also other ethnic groups in Sri Lanka who form distinct communities and have their own social customs. The major ethnic groups of Sri Lanka are listed below.

The Sinhalese: About 72% of Sri Lanka's people are Sinhalese and claim descent from the Sinhalese who came from India centuries ago. Most of the Sinhalese are Buddhists; about 7% of the Sinhalese are Christians. The Sinhalese can be further divided into two main groups: the Sinhalese who live in the lowlands along the west and south coasts of the island, and the Sinhalese who live in the hill areas near Kandy. The Kandyan Sinhalese are generally more traditional and consciously try to preserve their ancient customs and culture. The lowlands Sinhalese have been influenced more by the Europeans who were in Sri Lanka...

The Tamils: Tamil-speaking people make up about 20% of Sri Lanka's population. Most are Hindus, but about 11% of the Tamil population is Christian. The Tamils are divided into two main groups: the Sri Lankan Tamils and the Indian Tamils.

The Sri Lankan Tamils are descendents of Tamils who settled in Sri Lanka several centuries ago. Although they share their language and cultural roots with the Tamil people of India, they are very proud of their unique history in Sri Lanka and do not identify closely with the Tamils of India. The majority of Sri Lankan Tamils live in the northern and eastern parts of the island. The largest cities in this area are Jaffna and Trincomalee.

The Indian Tamils of Sri Lanka are recent immigrants. Most of them were brought from India by the British in order to work as agricultural laborers. A large population of Indian Tamils live in the hills near Nuwara Eliya working on government operated tea-plantations. For the most part, Indian Tamils are poor laborers caught between two countries. Many wish to return to India, but have trouble saving enough money to make the trip, resettle in India, and find new work.

The Moors: About 7% of Sri Lanka's population are Muslim descendents of Arab and Afghan traders who exported spices and other products from Sri Lanka... The Moors are often referred to as Muslims.

The Burghers: A small percentage of Sri Lanka's people (0.3%) are descendents of Dutch and other Europeans who intermarried with native Sri Lankans. These people, referred to as the Burghers, are proud of their European ancestry and have kept many European customs. Most Burghers speak English, wear western-style clothing, and are Christian.

The Veddahs: Before the Sinhalese came to Sri Lanka, the island was inhabited by aboriginal tribes of hunters and gatherers known as the Veddahs. Over time this group has become very small and may soon disappear as the areas they live in are further developed and their culture integrates with the predominant culture...

Other Minorities: A very small number of Sri Lankans are Europeans, Chinese, Parsi (from India), Goans (from India), or Karavars (from India).

Settlement Patterns

The earliest inhabitants of Sri Lanka are believed to have settled in the north, where they made their living by clearing and planting large tracts of forest land. For reasons not yet clear, they left or were driven out, and the area they occupied, which included the Northern and North-Central provinces, is now only sparsely populated.

The Jaffna peninsula is densely populated by Sri Lankan Tamils. Although the soil is thin and dry, they manage to grow rice, tobacco, palmyra palm, and vegetables. Many of the fields are watered by hand from wells or streams, as the limestone of the region is not suitable for building tanks [reservoirs]. There is a

complex network of roads, some of them very old, and from earliest times people have lined both sides of these roads with houses, so that a typical village spreads out in all directions instead of centering on a square.

The up-country, or Kandyan, Sinhalese are the mountain people of Sri Lanka. In the past, the ruggedness of their territory insulated them from the outside world. They are rice growers and have terraced many of the mountainsides, constructing irrigation channels that guide water down the slopes from one level to the next .

The Indian Tamils, who also occupy the hill country, live and work in the southeast portion of the hill country around Hatton plateau. Most of them are employed on the large tea estates.

Low-country Sinhalese are concentrated in the rich southwest and are regarded as the most cosmopolitan of all the ethnic groups. They are both a rural and an urban people. The land is excellent for growing rubber and coconut. Four important cities are located in this fertile area: Colombo, Galle, Ratnapura, and Matara.

History

The origins of the Sinhalese are shrouded in myth. Most believe that they came to Sri Lanka from North India during the 6th century B.C. Buddhism arrived from the subcontinent 300 years later and spread rapidly. Buddhism and a sophisticated system of irrigation became the pillars of the classical Sinhalese civilization (200 B.C. - 1200 A.D.) that flourished in the north-central part of the island. Invasions from South India, combined with internecine strife, pushed Sinhalese kingdoms southward. This historical experience, preserved in legend, colors an abiding Sinhalese belief in the fragility of Sinhalese Buddhist culture.

The island's contact with the outside world began early. The Romans called the island Taprobane. Arab traders knew it as "Serendib," the root of the word "serendipity." The Portuguese, in search of cinnamon and other spices, seized coastal areas beginning in 1505. Their most lasting contribution was Catholicism. The Dutch supplanted the Portuguese in 1658. Although the Dutch were ejected by the British in 1796, Dutch law remains an important part of Sri Lankan jurisprudence. In 1815, the British defeated the King of Kandy, last of the native rulers, and created the Crown Colony of Ceylon. They established a plantation economy based on tea, rubber, and coconuts. In 1931, the British granted Ceylon limited self-rule and universal franchise. On February 4, 1948, Ceylon became independent. [In 1972, the island's name was changed to Sri Lanka, the Sinhala phrase for "Resplendent Isle."]

Communal Crisis

Sri Lankan electoral history since independence has been intertwined with growing communal confrontation. From independence, the Tamil minority has been uneasy with the country's unitary form of government, fearing that the Sinhalese majority would abuse Tamil rights. The 1956 election of the Sri Lanka Freedom Party (SLFP) reinforced those fears when S.W.R.D. Bandaranaike capitalized on Sinhalese nationalism to sharply defeat the United National Party (UNP). Declaring Sinhalese the country's official language -- felt by Tamils to be a denigration of their own tongue -- was the first in a series of steps over the following decades that appeared discriminatory to Tamils.

The decades following 1956 saw the intermittent outbreak of communal violence and growing radicalization among Tamil groups. By the mid-1970s Tamil politicians were moving from support for federalism to a demand for a separate Tamil state --*Tamil Eelam* -- in northern and eastern Sri Lanka. In the 1977 elections, the separatist Tamil United Liberation Front (TULF) won all seats in Sri Lankan Tamil areas. Other groups -- particularly the Liberation Tigers of Tamil Eelam (LTTE), [referred to as the "Tigers"] -- sought an independent state by force.

In 1983, the death of 13 Sinhalese soldiers at the hands of Tamil militants unleashed the largest outburst of communal violence in the country's history. Hundreds of Tamils were killed in Colombo and elsewhere, tens of thousands were left homeless, and more than 100,000 fled to South India... The north and east became the scene of bloodshed as security forces attempted to suppress the [Tigers] and other militant groups. Terrorist incidents occurred in Colombo and other cities. Each side in the conflict accused the other of violating human rights. The Sri Lankan Government accused India of supporting Tamil insurgents.

By mid-1987, the situation had reached an impasse. In an attempt to break the deadlock, Sri Lanka brought India directly into the communal dispute. Under a July 29, 1987 accord signed by President Jayewardene and Indian Prime Minister Gandhi, the Sri Lankan government made a number of concessions to Tamil demands, which included devolution of power to the provinces, merger (subject to later referendum) of the northern and

eastern provinces, and official status for the Tamil language. India agreed to establish order in the north and the east and cease assisting Tamil insurgents.

A key element of the accord soon fell apart. Militant groups, though initially reluctant, had agreed to surrender their arms to the Indian Peacekeeping Force brought to Sri Lanka under the accord. Within weeks, however, the LTTE declared its intent to continue its armed struggle for an independent *Tamil Eelam*. The 50,000 strong Indian Peacekeeping Force found itself engaged in a bloody police action against the [Tigers]...

Further complicating return to peace was a burgeoning insurgency in the south. The *Janatha Vimukthi Peramuna* (JVP) – the People's Liberation Front -- began to reassert itself in 1987. Capitalizing on opposition to the [Indo-Sri Lankan] accord in the Sinhalese community, the JVP launched an intimidation campaign against supporters of the accord. Numerous [political figures] were assassinated...

[Indian troops began withdrawing from Sri Lanka in July of 1989; they are no longer present on the island, although the Tigers continue to press for greater independence in the north and east. The radical JVP is not a threat to the country at present.]

Buddhism in Sri Lanka

Although Buddhism, Hinduism, Islam, and Christianity are represented in Sri Lanka, almost 70% of the population practice Buddhism. Buddhism as a religion was introduced to Sri Lanka in the third century B.C. when the emperor Asoka of India sent his son Mahinda to convert the Sri Lankans.

Buddhists hold all life sacred, as do Hindus, because of their belief in reincarnation. One's status depends in part on the merit one has earned in an earlier life. Buddhists, like Hindus, are expected to accept their current fate and live with the hope of a better life in the future. One can, however, earn merit toward one's reincarnated state...

Many Sri Lankans observe *poya* (full-moon holy day) monthly by visiting their local temple to make offerings. Each temple has a *dagoba* (also called *stupa*), a mound-like white structure in which is enshrined a relic of the Buddha. The temple compound also houses a bo tree and a Buddha image, although Buddha is not worshipped as a deity. A devotee will offer flowers, light an incense stick, and illuminate an oil lamp as part of the ritual...

Sri Lankans have a service ethic, both in the capital city among the elite, and in villages among the middle class... An excellent example of this service ethic is the Buddhist grass roots organization started in 1958 by A. Ariyaratne following Mahatma Gandhi's non-violent approach to development. *Sarvodaya* (sar-vo-dee-ya) is an emotionally powerful organization, with activities in 6000 villages. Its philosophy? "The complete awakening of every single individual in society in body, mind, intellect, and in spirit to his maximum potentiality..." The following description depicts *Sarvodaya*:

> A *lungi*-clad young woman greeting her friends as she returns on foot, with her valise, to a remote village...families assembling and weaving palm fronds to thatch a roof for a preschool...toddlers learning songs, getting vaccinated, bringing matchboxes of rice to share...mothers preparing food in a community kitchen, starting a sewing class, pooling rupees for a machine...a procession of villagers with picks and banners heading out to cut a road through the jungle...that is *Sarvodaya*.
>
> *Dharma and Development: Religion as Resource in the Sarvodaya Self-Help Movement*

Hindus also gain merit through their *kovils* (temples), Christians work with charitable organizations doing outreach from their churches and Moslems work through the local mosque.

TEACHER'S GUIDE
GRADES 3-5

I. MAP ACTIVITIES

PURPOSE: To relate the themes of location and place to the country of Sri Lanka

1. **World Map (p. 17)**

   - Ask students to identify the islands labeled A - G on the map of the world. Suggestion: If students seem stuck, write the choices on the board – Greenland (A), Puerto Rico (B), Great Britain (C), Madagascar (D), Sri Lanka (E), Borneo (F), and New Zealand (G). Repeat without providing choices.

   - Using available maps or globes, have students label the major oceans. Label the continents, the United States, your state, and your Peace Corps Volunteer's country. Have students describe the location of each island in as many ways as they can.

   - Ask students to categorize the islands (eg., by size, location, or hemisphere). Share criteria and recategorize. Discuss: Would the way people live on these islands be the same or different? Why? How would you find out if your answer is correct?

   - Have students rank order the islands by size. Using available resources, determine the population and/or population density of each island, your state, and your Peace Corps Volunteer's host country.

   - Ask students to imagine that their town (or state) is an island. How would their lives be different? Why? Consider such factors as places of employment and vacation destinations.

2. **Regional Mix-Up (p. 18)**

   - Have students work in pairs to unscramble the names of the countries on the map. Ask them to describe the shape and location of each country. Suggestion: White out the names of the countries on one copy of the regional map; photocopy and distribute it to students. Ask them to identify the mystery countries.

   - Use longitude and latitude to locate and label these countries on the map of the world.

3. **Map of Sri Lanka (p. 19)**

   - Ask students to trace the shape of Sri Lanka, then draw its shape in the air. Ask: What does this shape remind you of? Make a list of these associations on the board. At the end of your study of Sri Lanka, have students associate the shape with a fact about the country. Some ideas:

     Flame – Most people in Sri Lanka practice Buddhism. This flame represents the enlightenment of Buddha. The fire of learning is very important to people in Sri Lanka. Most people cook over a wood fire (flame). The Hindu festival of Deepavali is a festival of light.

     Raindrop – Sri Lanka has two main climate areas: the wet zone and the dry zone. Water is very precious in the dry zone. Rain falls primarily during the monsoon season. Excessive amounts of rain in a very short period of time often lead to flooding and mud slides. Agriculture is dependent on the availability of water.

     Teardrop – There has been fighting among people of different ethnic groups in the northeastern part of the country for many years. Many people have died in this fighting.

     Pendant – Many familiar gems (rubies and sapphires, for example) are mined in Sri Lanka.

II. CULTURE ACTIVITIES

PURPOSE: ***To provide students with the opportunity to identify similarities between themselves and Sri Lankan students***

1. **What Do You Know? (p. 20)**

- Have students complete the top half of the worksheet before and while they watch the "Destination: Sri Lanka" videotape. Share responses. Answers:

1. **Yes.** Sri Lanka is about 400 miles north of the equator.
2. **Yes.** Sri Lanka is further south than Hawaii and Florida.
3. **No.** Sri Lanka is about the same size as West Virginia with over nine times as many people (population of Sri Lanka: 16,800,000 (1989); population of West Virginia (1992): 1,793,477). It is larger than the Marshall Islands and about half the size of Nepal.
4. **No.** Sri Lanka is an independent country.
5. **Yes.** Sri Lanka was known as *Taprobane* to the Romans, *Serendib* to the Arabs, *Zeilan* to the early Europeans, and *Ceylon* to the British. It became known as Sri Lanka in 1972. There is now debate over whether Sri Lanka is spelled *Sri* Lanka or *Shri* Lanka. Both mean "Resplendent Isle" in the Sinhala language.
6. **Yes.** According to the Roman historian Pliny the Younger (61-113 A.D.) Sri Lankan emissaries visited the court of the Roman emperor Claudius Caesar .
7. **Yes.** The Portuguese (1505-1656) and Dutch (1656-1796) colonized Sri Lanka; England ruled the island between 1796-1948. Sri Lanka became independent in 1948.
8. **No.** Although Sri Lanka experiences a tropical climate, its location in relation to the Indian subcontinent and the sea has imposed a pattern of monsoons (rain bearing winds) on the island. Rainfall varies considerably, with some parts of the island receiving as little as forty inches annually, and other parts receiving almost two hundred inches annually. (Source: *Encyclopaedia Brittanica*).
9. **No.** Although about 10% of Sri Lanka is covered by tropical rain forest, most of the land is covered by low-lying scrub and jungle (forest) vegetation. Some areas also have temperate growth. Approximately 80% of the land is currently used for agriculture.
10. **Yes.** Under the British, coffee replaced cinnamon as the island's chief cash crop. When a leaf disease wiped out the coffee crop in the 1870s, tea became the primary cash crop. Tea grows primarily in the highlands in the center of the island; it is one of Sri Lanka's main export crops (*Insight Guides: Sri Lanka*, J. G. Anderson, editor).
11. **No.** There is no such language as "Sri Lankan." Sinhala and Tamil are Sri Lanka's official languages; English is an official link language between the two. Most Sri Lankans speak Sinhala.
12. **Yes.** The Bank of Ceylon and numerous five-star hotels dominate the capital city's skyline.

- Have students label one side of a sheet of paper "yes" and the other side "no." Read aloud the yes/no questions on "What Do You Know?" After reading aloud each question, ask students to hold up the appropriate response.

- Have students complete the bottom half of the worksheet after they watch the "Destination: Sri Lanka" videotape. Share responses. Answers:

1. Northern.
2. West Virginia.
3. Larger than.
4. Tea.
5. Buddhism.
6. India.
7. Most homes have some electricity.
8. Villages.
9. No.
10. Because Sri Lanka was once a British colony.

- As a class, put the yes/no questions into categories. Have students write yes or no questions about your Peace Corps Volunteer's host country, using the categories as a guide. Have students respond to the questions, then send them to your Peace Corps Volunteer for verification.

- Write yes or no questions comparing the geography of Nepal, the Marshall Islands, and your Peace Corps Volunteer's host country. Send a sample to your Volunteer.

2. **The Land of Tea (p. 21)**

To the Teacher: Each country which colonized Sri Lanka contributed both positively and negatively to its culture. While the Portuguese (1505-1656) introduced Catholicism to this island nation, the Dutch (1656-1796) introduced many aspects of law. The British (1796-1948), who left the country with its third main language, developed a plantation economy based on the cultivation of coffee, rubber, and coconuts. When the coffee crop became infected with an untreatable virus in the early 1860s, tea was introduced as a cash crop. Because tea needs to be handpicked, low-caste Tamils were brought in from India as indentured workers. These Indian Tamils (as opposed to the Sri Lankan Tamils who have made Sri Lanka their home for centuries) have basically lived and worked on the tea estates since they came. Their lives revolve around the estate and the tea lines (rows of rooms) in which they and their families live. Efforts have been made to provide schools and health care for the estate workers; there has been some development in this area. Your students may be interested to know that because the Middle East is one of the greatest importers of Ceylon tea, Sri Lanka was adversely affected by the embargo of the 1991 Gulf War.

Note: "two leaves and a bud" refers to the youngest leaves which are picked; "big wooden box" is the foil lined crate in which the tea is shipped from the factory on the estate to the Colombo tea auction, and then overseas. Although tea can grow in the lower elevations around Kandy, the "best" Sri Lankan tea comes from the cooler "up country" hills.

- Empty two or three tea bags onto a plate (or use loose tea). Ask students to identify this mystery item. Clues:

  It grows in the tropics.
  Its scientific name is *camellia sinensis*.
  Although it grows as a tree, it can be "trained" to grow as a bush.
  There are two main types: China and Assam.
  It was brought to Europe by the Dutch in the early 1600s.
  It is plucked, dried and sorted before it is sold.
  It can be sold in bags or as loose leaves.
  It is something you drink either hot or cold.
  What is it?

- Read aloud, or have students silently read, the Sri Lankan poems on the worksheet "The Land of Tea." Discuss:
  1. As you read the poem, find one clue in each about where tea is grown in Sri Lanka.
  2. Why might the first poem be titled "Flying"? Think of a different title, and explain why you chose it.
  3. Which of the poems best describes the type of land needed for growing tea? Explain the reason for your answer.

- Make a class list on newsprint or a transparency: "Things We Know About Tea." Number statements and have students count off (by ten if there are ten statements, by five, if there are five). Students who are "one" will verify or expand on statement number one, students who are five, will research statement number five, and so on. Several days later have the class add to or correct the class list about tea.

- Bring in coffee, chocolate and tea. Have students brainstorm a list of things they have in common. Have pairs or small groups of students research the planting, harvesting and production of either coffee, tea, or cocoa. Ask them to note where it originally came from, where and under what conditions it grows best, and how it is processed. Ask students to make large flow charts or comic strips which illustrate the process of planting, harvesting, manufacturing, and importing their crop. After students

have completed their research, have them form groups that include each crop. Ask them to come up with a list of things coffee, tea and cocoa have in common. On a map of the world, indicate the countries where tea, coffee, and cocoa are grown. Indicate the countries from which the United States imports these goods.

- Define *cash crop* (crops grown for cash sale rather than for consumption by the farmer). Discuss: Has the United States ever had plantations? Does the United States have cash crops? (Most United States crops are cash crops.) What "good" and "bad" things might happen to a family if/when their land is used for cash crops rather than for growing food they can eat and/or trade (subsistence farming)?

- Have students write and illustrate the journey of a tea/coffee leaf or cocoa bean from plant to market.

- Research the cash crops of your Volunteer's host country. Are these crops exported or sold within the country? Why? Has this changed over time? Why?

- Ask your Volunteer about the cash crops in his or her host country. How have the people in his or her country been affected by this practice?

3. **The Clever *Pittu* (pp. 22-23)**

To the Teacher: Although there have been times in Sri Lanka's history when it has been self-sufficient in rice production, this is not currently the case. In spite of this need to import the grain, rice is the staple food of the island, no matter which ethnic group one claims as one's own. Originally cultivated in the famous irrigated paddy (rice) fields of the northern dry zone, rice is grown throughout most of the country today.

Life in the rural areas of Sri Lanka is dominated by the rhythm of planting and harvesting rice. The "Maha" (great) and "Yala" (small) seasons depend on the rains for which they are named. When and how often one plants and harvests depends on the availability of water either from rain or from irrigation. In the central hills, for example, the "Maha" rains of October-December are followed by the period of planting rice seedlings in their nurseries. Around the New Year (in April), the seedlings are transplanted to the fields. They are usually ready for harvesting at the end of July and through early August. In the hill country, this harvest time is followed by a dormant period when other crops, such as vegetables, are planted. In the irrigated lands of the dry zone, there may be two or three rice harvests a year. The cycle of planting and harvesting is reflected in the school schedules which allow for one-month holidays in December, April, and August.

Rice -- or a food made of rice flour -- is served with stew-like curries of vegetables and/or meat or fish at every meal. The story, "The Clever Pittu," is a children's tale about just such a food. Made of rice flour, "pittu" gets its unusual shape from the piece of bamboo in which it is steamed.

"The Clever Pittu" is from the kind of supplementary English language materials usually available in the cities. Your students will enjoy discovering the story's similarity to "The Gingerbread Man."

- A few days before reading "The Clever *Pittu*," read aloud "The Gingerbread Man." Ask students how the story would be different if it were written in a country that had no gingerbread cookies. Ask them to rewrite the story with a new country in mind.

- Write the title of the story on the board. Ask students to listen carefully for words or phrases in the story that give clues to how the *pittu* looks. Read one page of the story aloud, then ask for examples of clues. Start a class list on the board. Read the rest of the story, then add to the list of clues. Ask students to draw a *pittu*.

- Ask students in which country the story took place. What clues helped them answer this question?

- Distribute copies of the story to pairs of students. Ask them to map the *pittu*'s journey, creating a legend for the places it passes.

- Ask students to rewrite the story as a play or puppet show. Perform it for a younger class asking them to guess which story it resembles.

- Write a summary of the story for your Peace Corps Volunteer. Explain to him or her the meaning of a *pittu*. Ask for ideas for a *pittu*-like story from his or her host country. Write and illustrate the new story.

4. **Hearth and Home (p. 24)**

To the Teacher: This illustration of a typical Sri Lankan kitchen comes from an English language textbook used by Sri Lankan students in year seven (grade six). In this lesson students are basically asked to review vocabulary by matching the English word with the appropriate object. Although this is a typical rural kitchen, many of these objects can be found in almost every Sri Lankan home. Additionally, some homes in the bigger towns have two kitchens, a traditional kitchen with an open hearth, and a modern kitchen with gas or electric appliances. The kitchen is basically the domain of the woman of the house, although restaurant meals are almost always prepared by men. Most Sri Lankans maintain that rice and curry cooked over an open hearth tastes better -- similar to our claims that steak or hamburgers taste better on a grill!

- Bring in objects from home to review the meaning of the vocabulary words below the pictures. Discuss: Who prepares the meals in your house? Why? In the country as a whole, who works in the kitchen at home? How about in a restaurant? Why? Was this the same in your grandparents' day? Will it be the same when you are older? Why or why not?

- Ask students to work in pairs to match the words with the pictures (see worksheet). What questions come to mind as you look at the picture? Answers:

1. mortar	6. fire	11. plate	16. coconut scraper **
2. pestle	7. winnowing fan*	12. spoon	17. sieve
3. pot	8. kettle	13. knife	18. grindstone (for spices)
4. pan (saucepan)	9. water pot	14. saucer	19. rack
5. firewood	10. cup	15. bottle	20. hearth

*The winnowing fan is used for cleaning rice; rice is also washed to remove stones.
**At the end of the neck is a circle with a serrated edge; one sits on the pear-shaped seat and scrapes the coconut along the blade. The gratings fall into a bowl.

- Have students work in partners: Each partner takes turns covering the word list and asking his or her partner for the names of five numbered items. Keep taking five minute turns to see who gets the most correct.

- Ask your Peace Corps Volunteer who grows the food in his or her host country. Who in the family prepares the meals? Why? Ask him or her to describe or draw his or her family's kitchen. Find out if kitchens are the same in rural and urban areas. Were kitchens and food preparation chores the same in the past? Why or why not?

5. **How We Worship Our Parents (p. 25)**

To the Teacher: One of the most striking Sri Lankan customs for a Peace Corps Volunteer to encounter is that of paying respect to one's teachers by kneeling on the floor and bowing to them. Although reserved for special occasions such as the end of term or school year, the ritual underscores the importance placed on learning and the high regard given to men and women in the teaching profession. Parents are usually shown respect during an important holiday and before children (adult children, too) start a journey. In more traditional households (particularly in rural areas) children may pay respect to their parents every day. Buddhist monks are shown respect in this way (even by their parents) because, in the words of one Sri Lankan student, "the Lord Buddha parents and teaches." Students who are not Buddhist will show their respect in a similar way (as you will see in the videotape). Showing respect is an action not limited to young children. According to the Sunday Times of May 21, 1989, the then-Minister of Education issued a

directive that teachers will "have to bring certificates from their parents certifying that they worship them everyday."

When asked to explain an important aspect of Sri Lankan culture to school children in the United States, a student at the Nuwara Eliya District English Language Improvement Center (DELIC) chose to describe the custom of honoring one's parents. These are his words and his illustrations. Although your students may not understand the custom at first, discussing the meaning of the words "worship" and "respect" may help them grasp the importance of this tradition.

Note: The words students use when paying respect to their parents are in the Pali language. Although Pali (pronounced "polly") is not a modern language, it is familiar to most Sri Lankan Buddhists because it is the language of Buddhist scripture and prayer. Pali evolved from Sanskrit, the classical language of northern India, and was spoken in the western portions of India during the time that Buddhist texts were composed.

- Brainstorm a class list of words that mean the same thing as worship.
- Ask students to describe or demonstrate how they show respect for their parents. Ask: Who else do you show respect to in your family? In school? How? Do you know of any other ways to show respect for elders or important people?
- Ask students to recall the Deepavali celebration in the videotape. Ask: What did the children do before their father gave them their new clothes? Did only the young children do it? Explain that this bowing down is the way Sri Lankan children (both young and old) show respect to their parents and teachers. It is called "worshipping," but it means the same thing as "respecting" or "honoring."
- Have students write a paragraph explaining how they show respect for their parents.
- Ask your Peace Corps Volunteer who is shown respect in his or her host country and how this respect is demonstrated. Are these customs more similar to the way children show respect in the United States or in Sri Lanka? Why?

6. A New Year Wish (p. 26)

To the Teacher: The following description of the Sinhala and Tamil New Year is from the book Culture Shock! A Guide to Customs and Etiquette: Sri Lanka by Robert Barlas and Nanda Wanasundera (Portland, Oregon: Graphic Arts Center, 1992).

Unlike the Christian New Year [January 1st], the timing of the Sinhala or Hindu New Year is astrologically predicted. It actually occurs when the sun enters into the constellation of Aries, but in practice usually falls somewhere in the middle of the month of April. This is the only time in the year when all businesses close without exception, and a general air of festivity prevails.

New Year ceremonies are usually private in nature, and although the family will gather together, outsiders are often invited. It is of supreme importance that all be clean and prepared for the advent of the New Year, and so, after the final meal of the year has been prepared and eaten, the family will thoroughly clean and wash the house and themselves, after which no work will be done until the advent of the New Year and the preparation of the first ritual meal, which invariably contains the traditional "kiribath" (kee-ree bot: milk rice), long associated with beginnings.

After the first meal children will offer betel [leaves] to their elders as a mark of respect and kneel before them to ask forgiveness for any offenses committed in the previous year. Then presents are often exchanged among family members -- wrapped in the auspicious betel leaf if they are gifts of money -- and new clothes are worn to start the New Year.

A few days after the actual New Year's Day, a special ceremony is held in which the senior member of the family (usually the father or the grandfather) puts a drop or two of specially prepared oil on the heads of his family members to bring them good luck in the coming year. Most of the New Year practices are traditional rather than religious in nature, and the same rituals are followed by the majority of all Sinhalese and Tamils, not just by members of a specific religious group -- somewhat unusual for a Sri Lankan holiday!

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One Peace Corps Volunteer notes that the local newspaper always lists the "auspicious" (i.e., astrologically determined) times for extinguishing the hearth at the end of the old year, as well as the appropriate direction to face and color to wear when lighting the fire at the beginning of the New Year. She also noted, "I was struck by the similarities between my Christian Easter rituals and those of the Sri Lankan New Year. In a Catholic church, for instance, everything becomes dark and empty in the days before Easter -- very much like the "dead time" in a Sri Lankan household. At Easter services special candles are lit signifying new life -- in a Sri Lankan household, the hearth and oil lamp are lit... I also remember all of us scrambling around to clean the house and buy new Easter clothes. My Jewish friends also cleaned their homes at this time of year in preparation for the Passover feast, a meal which seemed to celebrate new beginnings..."

Note: the "New Year Wish" is part of a holiday ad placed by a major insurance company in a local English language newspaper. Notice that the women are lighting the traditional oil lamp which is lit at the beginning of special events (school assemblies, opening of Parliament, weddings, holidays), and that they represent Sri Lanka's two main ethnic groups. The Sinhalese woman on the left has wrapped her "saree" (sorry) in the traditional Kandyan way (with a flounce at the waist); the woman on the right with the long braid is wearing her "saree" in the traditional Indian fashion. The essay is from the children's page of the Sri Lankan Daily News.

- Ask students to list all the holidays they can think of that occur in the spring. Categorize holidays by purpose or by celebrating group. Ask: Why are these holidays in the spring? How might they relate to the seasons? Add "New Year's Day" to the list on the board. Explain that the early Romans and Greeks used to begin the year in April. Their calendar had ten months (October was the eighth month, November the ninth month, and so on). January became the first month of the new year in 46 B.C. under the Julian Calendar. It remained the first month under the Gregorian calendar which was later developed to coordinate the calendar with the seasons. Ask: Why do you suppose the New Year began in the spring? Topic for research: Why was the New Year changed to January?

- Explain the meaning of the following words which appear in the essay:

rabana	drums
auspicious	In Sri Lanka, this refers to a special time determined by an astrologer
milk rice	Similar to rice pudding, this traditional dish is made with rice and coconut milk and is served on holidays and at special events.
paddy	rice

- Ask students to describe a New Year's festival they know. Start a class chart:

	Sri Lanka	United States	Volunteer's Country
Who celebrates it?			
Why is it celebrated?			
When is it celebrated?			
How is it celebrated?			

- Have students research the New Year or spring celebrations of a country or group of their choice. Have groups of students representing different countries write a joint letter to your Volunteer describing the similarities and differences among their holidays. Ask your Volunteer to describe how New Year is celebrated in his or her host country.

7. ***Aliya:* The Elephant (p. 27)**

To the Teacher: Elephants are one of the special animals which can be seen either roaming freely in the wild areas of Sri Lanka, or meandering slowly down a city street with a whip-wielding "mahout" (trainer) at its side. Better than tractors in some instances because of their maneuverability, elephants are beasts of burden as well as celebration. "Aliya" (ah-lee-yah) is the Sinhala word for elephant.

The poems on this worksheet are from two English language children's books published in Sri Lanka. The town elephant "dressed up in his gold and purple gown" refers to the elephants which have been

decorated for the "perahera" celebration. ("Perahera" is the Sinhala word for procession.) According to authors Barlas and Wanasundera:

> *..."Perehara" refers to the long torch-lit processions commemorating Buddhist holy days. "Peraheras" are organized by a specific temple and are participated in by the members of that temple community. They center around the ceremonial exposition of some specific holy relic kept by the organizing temple, accompanied by as sumptuous a display of finery and color as the temple can muster...*
>
> *The most famous of all "peraheras" takes place in Kandy on Esala Poya [the July-August full moon day which commemorates the arrival of the Buddha's tooth relic to Sri Lanka] when hundreds of elephants, drummers, dancers, and ordinary people in the most dazzling of costumes march through the streets in a column several kilometers long, which takes several hours to pass. The centerpiece of this particular "perahera" is the Sacred Tooth of the Buddha, kept in the main temple in Kandy, and considered by Buddhists to be the most important Buddhist relic in the country... The Kandy "perahera" has tacitly become the standard by which all other "peraheras" are judged.*

- Ask students if they've ever seen or been in a parade or procession. What did they do? What was in the parade? What was the purpose of the parade or procession?

- Explain that a *perahera* is a serious parade or procession. Sri Lankan *peraheras* include dancers, flame jugglers, drummers, and elephants which have been decked out in colorful robes (and sometimes lights). Ask students to compare the two poems. How are they similar? How are they different? What do they tell you about Sri Lanka?

- Research the animals and national parks of Sri Lanka or your Peace Corps Volunteer's country. What is being done to protect wildlife? What successes have these countries had in this area? Why?

- Ask your Volunteer about the special animals in his or her host country. Has he or she had any encounters with these animals?

8. **Pulling It Together**

To the Teacher: These are suggestions for pulling together information on Sri Lanka, Nepal, the Marshall Islands, and your Peace Corps Volunteer's host country.

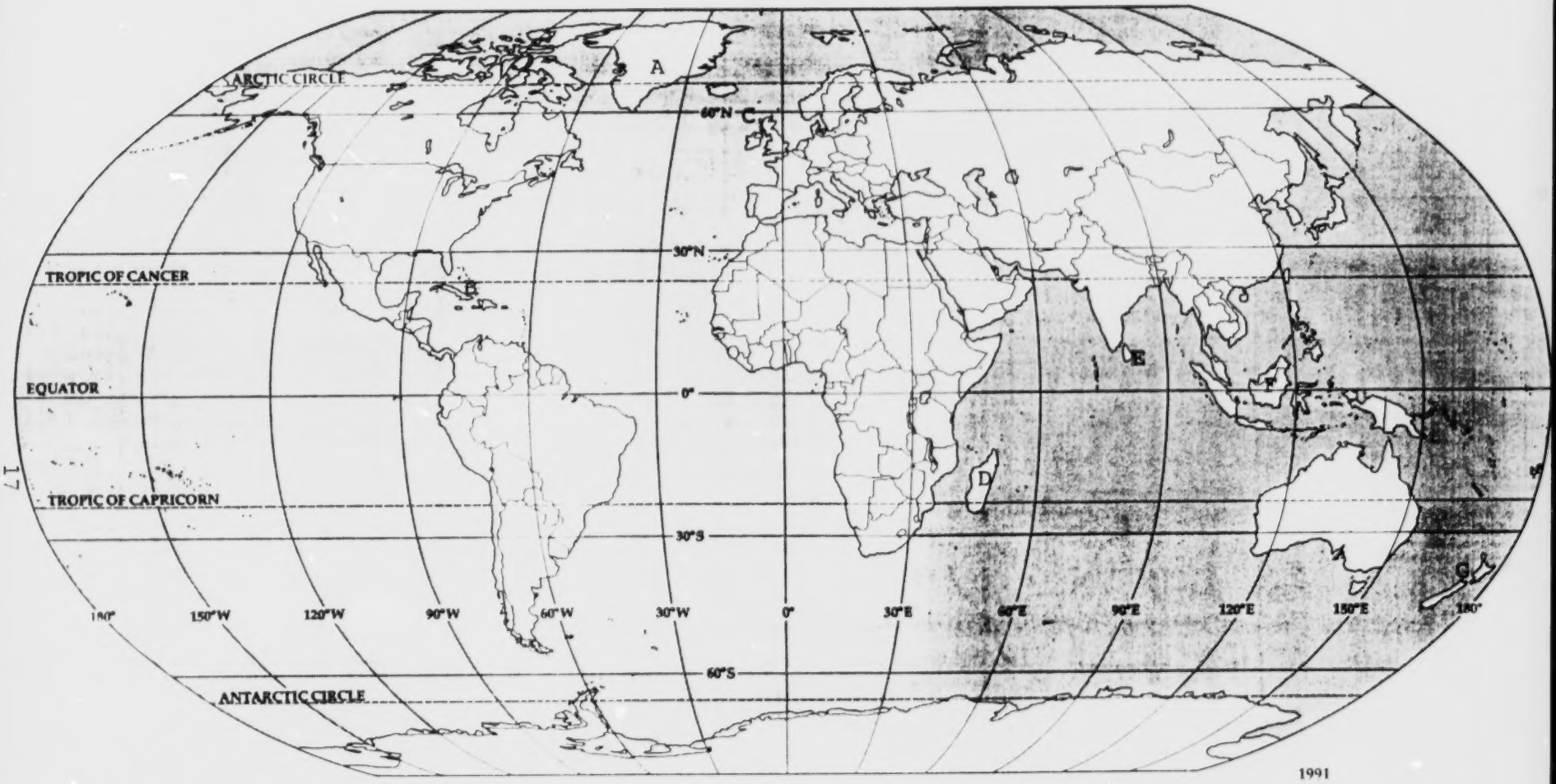
- After watching the videotapes on Nepal and Sri Lanka, ask students to respond to the following: Are the same things important to the people of Sri Lanka and the people of Nepal? Explain the reasons for your answer.

- After rewatching the videotapes on Nepal, the Marshall Islands, and Sri Lanka, ask students to respond to one of the following questions: (1) Which country would your Peace Corps Volunteer be most comfortable visiting: Sri Lanka, Nepal, or the Marshall Islands? Why? (2) In which country would Damika Ratnayake feel most at home: the United States, your Peace Corps Volunteer's country, Nepal, or the Marshall Islands? Why?

- Have students work in small groups to write letters to your Peace Corps Volunteer. Tell him or her about Sri Lanka. Explain how Sri Lanka is similar to and different from your Volunteer's country.

9. **Topics for Further Study**

Growing Rice	Gems of Sri Lanka	Festivals of Light
Tea Growing	Cinnamon and Other Spices	Folk Tales Around the World



Political World

0 1000 2000 3000 4000 MILES

0 1000 2000 3000 4000 5000 6000 KILOMETERS

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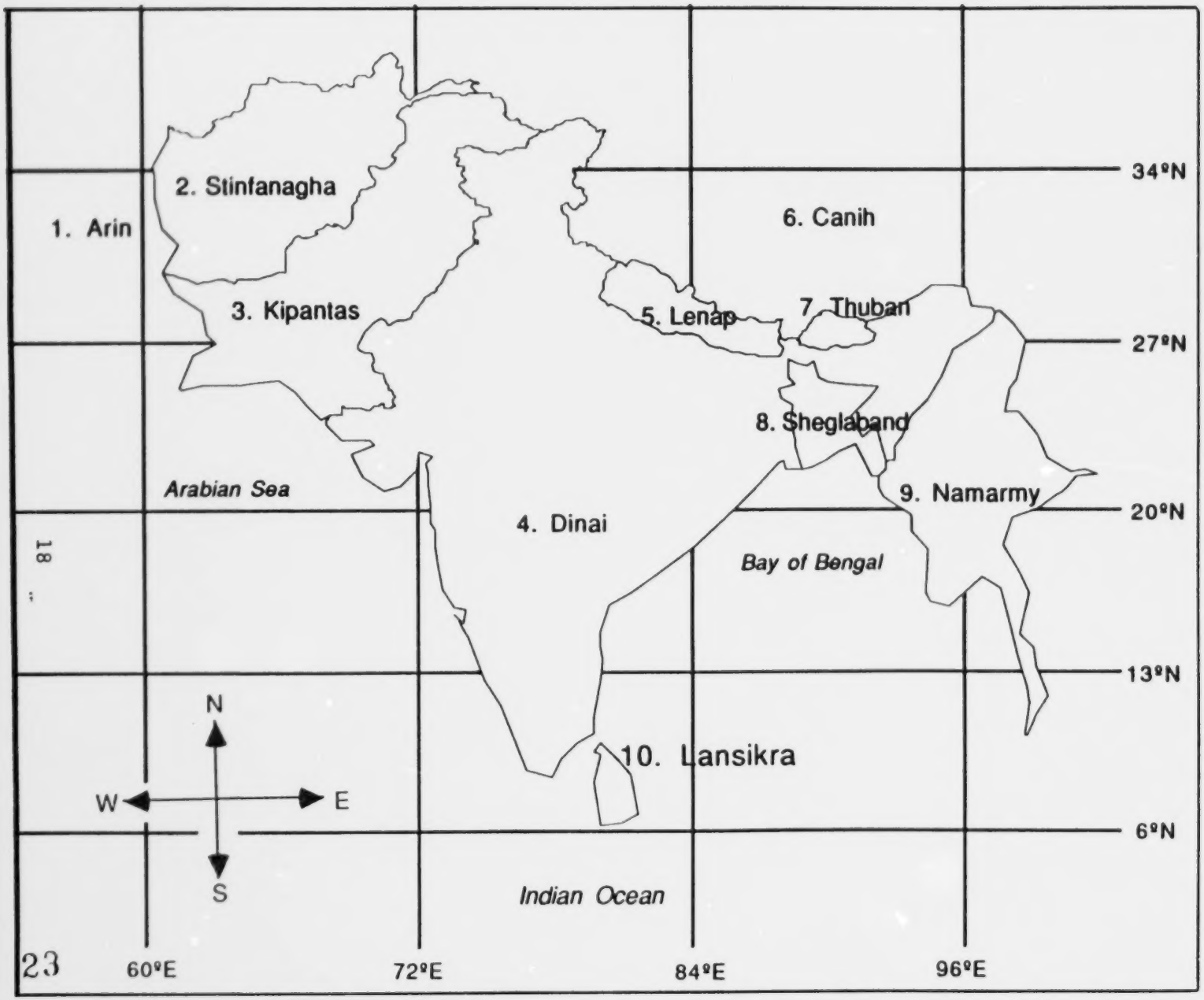
Worksheets



1. _____
2. _____
3. _____
4. _____
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6. _____
7. _____
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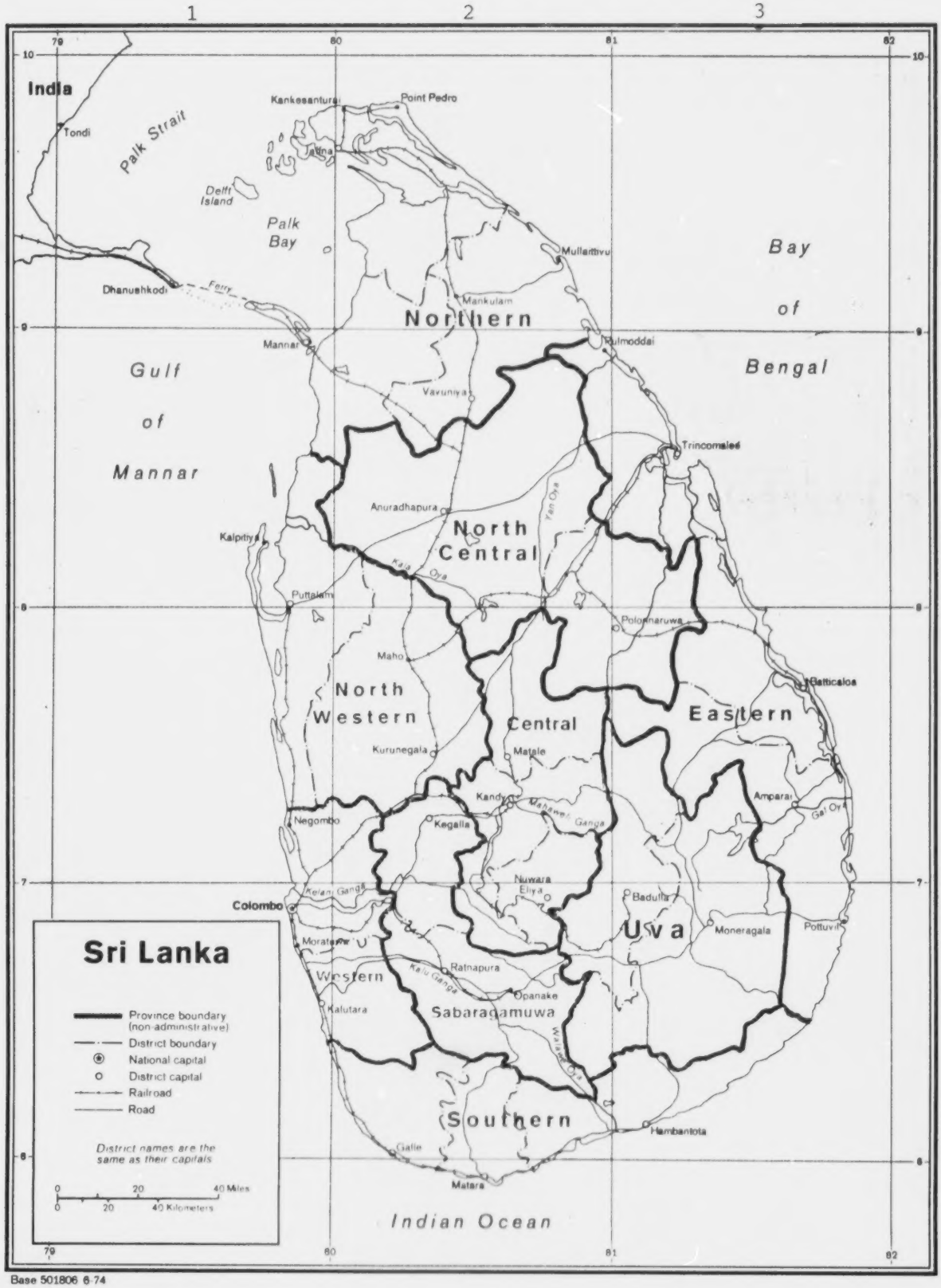
9. _____
10. _____

23

24

REGIONAL MIX-UP



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WHAT DO YOU KNOW?

Directions: Read each of the following questions then circle the correct answer.

1. Is Sri Lanka in the northern hemisphere?	YES	NO
2. Is Sri Lanka further south than the United States?	YES	NO
3. Is Sri Lanka as big as the United States?	YES	NO
4. Is Sri Lanka part of India?	YES	NO
5. Was Sri Lanka ever called Ceylon?	YES	NO
6. Did the Romans know about Sri Lanka?	YES	NO
7. Did England colonize Sri Lanka?	YES	NO
8. Does all of Sri Lanka have the same climate?	YES	NO
9. Is all of Sri Lanka jungle?	YES	NO
10. Does tea grow in Sri Lanka?	YES	NO
11. Do people in Sri Lanka speak Sri Lankan?	YES	NO
12. Are there skyscrapers in Sri Lanka?	YES	NO

WHAT DO YOU KNOW?

Directions: Circle the word or words which will make the statement correct.

1. Sri Lanka is in the northern/southern hemisphere.
2. Sri Lanka is about the same size as West Virginia/Texas.
3. Sri Lanka is larger than/the same size as the Marshall Islands.
4. Tea/wheat is an important crop in Sri Lanka.
5. Most Sri Lankans practice Hinduism/Buddhism.

Directions: Read each question, then respond in the blank space.

6. Is Sri Lanka closer to India or closer to Nepal?_____
7. Do most children live in homes with electricity? _____
8. Do most children live in villages or in cities? _____
9. Is the climate of Sri Lanka similar to the climate of New York? _____
10. Why do more people in Sri Lanka speak English than French? _____

_____

THE LAND OF TEA

Flying

See the tea-leaves flying.
They are brown now,
brown and dry.

A man with heavy shoes
feeds them into a box,
a big wooden box
with letters on it.

Soon the tea from
this factory
will go to Africa,
England, America,
tea from my island,
from my hills.
From the hills come strong winds,
From the velvet bushes comes tea.

Tea Plucker's Song

"Two leaves and a bud,
Two leaves and a bud,"
On the hills where the tea plants grow,
The tea-pluckers sing their morning song
To the golden valleys below.

"Two leaves and a bud,
Two leaves and a bud,"
As far as the eye can see,
To the fact'ry where the leaves are dried,
Before we drink them as tea.

The Tea Hills

Come white foam from the waterfall
Come blue kingfisher from the hill,
Come in your bright yellow sarees
You tea-pluckers
To pick the green shiny leaves.

Fragrant tea do my people drink,
Strong tea that you gather
From the hills under the waterfall,
From the waterfall comes foam,
From the hills come strong winds
From the velvet bushes comes tea.

From *A Bit if Everything and Other Poems for Children*, Alfreda De Silva, Colombo: Niloo Bhatt, 1979; and *Children's Poems*, Alfreda De Silva, Colombo: Hansa Publishers, 1973. Used with permission.

THE CLEVER *PITTU*

This is the kind of story that is read by children in Sri Lanka who are learning English. Does it remind you of any stories you know?

One morning the wife of Gamarala the Farmer cooked a *pittu* in a *bamboo*. She took it off the fire. Then she pushed the *pittu* out of the *bamboo* onto a plate. The *pittu* did not stay on the plate. It rolled off.

It rolled onto the floor. It rolled out of the kitchen. It went into the parlour. Soon, the *pittu* was rolling across the parlour. Gamarala's wife was angry. She got up and ran after the *pittu*. But she could not catch it. The *pittu* quickly rolled under the table. Soon it came out and hit the broom. Then it rolled under the bed. "Stop! Stop!" Gamarala's wife cried out, "You naughty *pittu*, stop!" "No, I will not stop," the *pittu* replied. "I will roll on. And you cannot catch me. I am the clever *pittu*!"

The *pittu* quickly rolled into the verandah. Then it rolled down the steps. Soon it was rolling across the yard, too. Gamarala's son was playing there. He saw the *pittu*. "Where are you going, *pittu*?" he asked.

"I will not tell you that," the *pittu* replied. "But a big woman could not catch me. You cannot catch me, either. I am the clever *pittu*!"

"You are the clever *pittu*!" the boy cried. "But I will catch you. I will catch you and eat you." And the little boy ran after the *pittu* But he could not catch it. The *pittu* rolled out of the yard and got into the garden. Soon it was rolling through the vegetable farm.

Gamarala was working in his vegetable farm. He saw the *pittu*. "Where are you going, *pittu*?" he asked. "I will not tell you that." the *pittu* replied. A big woman could not catch me. A small boy could not catch me. You cannot catch me either. I am the clever *pittu!*"

"You are the clever *pittu*!" shouted Gamarala. "But I will catch you. I will catch you and eat you!" Then he ran after the *pittu*. But the *pittu* rolled on very fast. It rolled under the fence and went into the field. Gamarala could not catch it. Soon the *pittu* was rolling through the field. And then it came to a foot-bridge.

A hungry dog was sitting on the foot-bridge. He saw the *pittu*. "Where are you going?" he asked. "I will not tell you that," the *pittu* replied. "But a big woman could not catch me. A small boy could not catch me. A strong man could not catch me. You cannot catch me, either. I am the clever *pittu*!"

"You are the clever *pittu*!" the hungry dog cried. "But I will catch you. I will catch you soon." Then the dog ran after the *pittu*. But it rolled under the dog's legs and got on to the foot-bridge.

Soon the *pittu* was rolling fast along the foot-bridge. It rolled through the field and went into the forest. The dog could not catch it.

The *pittu* rolled on. It rolled under many trees and bushes. A fat bear was sitting under a tree. It saw the *pittu*. "Where are you going, *pittu*?" the fat bear asked. "I will not tell you that," the *pittu* replied. "But a big woman could not catch me. A small boy could not catch me. A strong man could not catch me. A hungry dog could not catch me. You cannot catch me, either. I am the clever *pittu*!"

"You are the clever *pittu*!" said the fat bear. "But I will catch you. I will catch you and eat you." Then the fat bear ran after the *pittu*. The *pittu* rolled on and on. Soon it was rolling fast down a hill. The fat bear too ran down the hill. But it could not catch the *pittu*.

The *pittu* rolled on. It went very fast now. It met many trees, bushes and stones. But it did not stop. At last the *pittu* came to a cave. A cunning fox was sitting in the cave. It saw the *pittu*. "Where are you going, *pittu*?" the cunning fox asked. "I will not tell you that," replied the pittu. "But a big woman could not catch me. A small boy could not catch me. A strong man could not catch me. A hungry dog could not catch me. A fat bear could not catch me. You cannot catch me, either. I am the clever *pittu*!"

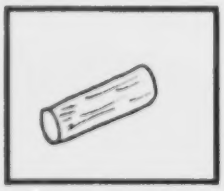
The fox did not get up. "Oh, *pittu*, I am old. I cannot hear," he said. "Please come to me and speak aloud." The *pittu* rolled into the cave. It stood in front of the fox and said, "A big woman could not catch me. A small boy could not catch me. A strong man could not catch me. A hungry dog could not catch me. A fat bear could not catch me. You cannot catch me, either. I am the clever *pittu*!"

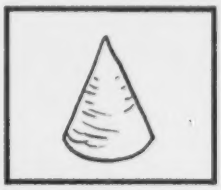
The fox turned round at once and caught the *pittu* by the middle. Soon it bit the *pittu* into pieces and ate it up.

CHECK YOUR READING

1. Make a list of words or phrases from the story which describe what a *pittu* is or does. Which of these ideas are real and which were made up?

2. Which of these pictures looks most like a *pittu*?





3. Draw a map to show the *pittu*'s journey.

4. Does this story take place in the United States? Why or why not?

5. Does this story take place in the country or in the city? How do you know that?

6. Is "The Clever *Pittu*" a good title for this story? Why or why not?

7. Think of a story you have read from another country you have studied. Did it have anything in common with this story? Explain.

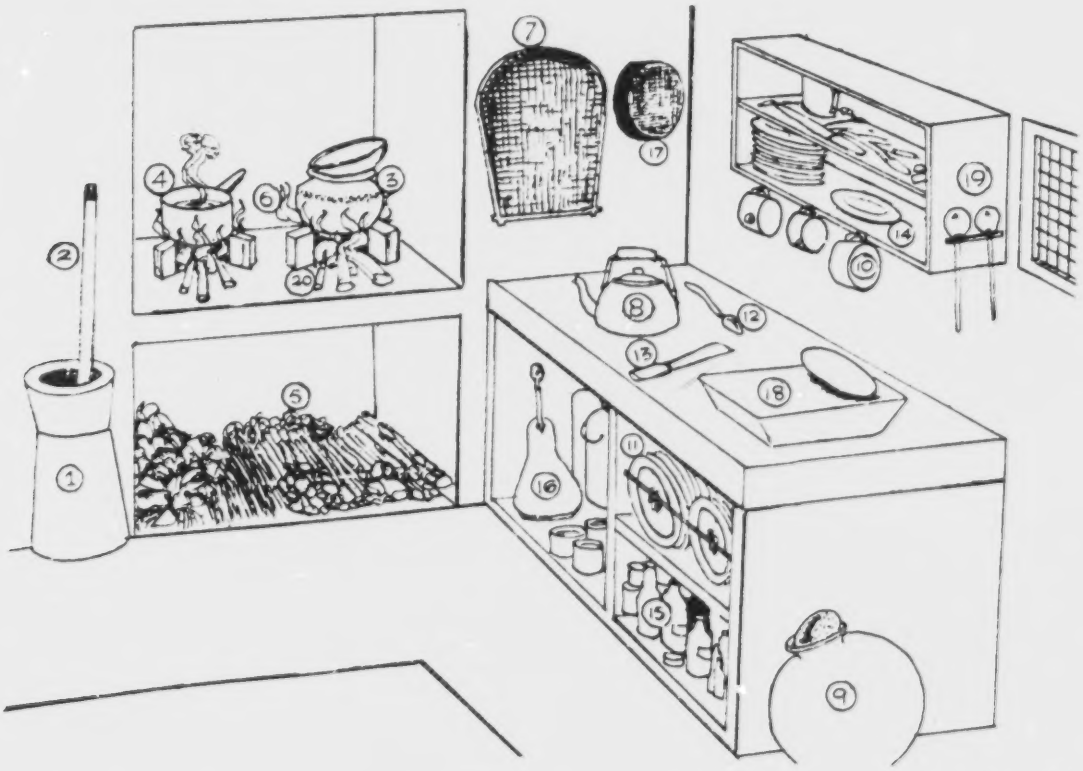
8. Rewrite this story as if it took place in your neighborhood or in your Peace Corps Volunteer's village. Illustrate your story.

From *Easy English Supplementary Readers: The Clever Pittu and Other Stories*, A.M.G. Sirimanne and Wijetunga Somapala, Colombo: Gunasena and Co., Ltd., 1984.

HEARTH AND HOME

Have you ever wondered what students in other countries study in school? The following illustration is from a Sri Lankan textbook for sixth grade students who are learning English. In this lesson the students practice vocabulary by giving the English name of the objects in the picture. These objects are found in most Sri Lankan homes; in city homes you may also see microwave ovens, gas stoves, or electric toasters. Can you identify the mystery objects yourself?

DIRECTIONS: Work with a partner to match the words at the bottom of the page with the mystery objects in the picture. Write the number of the object to the left of its name. On the back of this paper, write a brief description of how or why the object is used.



___cup	___saucer	___grindstone	___bottles
___pestle	___pot	___spoon	___sieve
___winnowing fan	___kettle	___knife	___plate
___pan (saucepan)	___water pot	___fire	___rack
___knife	___mortar	___firewood	___coconut scraper

From *English Every Day: Book One, Year Seven*, developed by the Ministry of Education, Colombo, Sri Lanka: Educational Publications Department, 1987.

HOW WE WORSHIP OUR PARENTS

1. Stand in front of your parents.
2. Lay down a towel or a piece of white cloth in front of them.
3. Kneel down on the cloth facing your parents.

4. Put both of your hands together and hold them in front of your forehead.
5. Bow to your parents, touching their toes with your fingers.
6. Say this to your mother:

Dasamase ure kathwa,	*My mother raised me and took care of*
Posesivoddi Kaaranan	*me from infancy.*
Audeegan vassa sathan	*May she live a long, long life.*
Matu padam nama mahan.	*I worship at her feet.*

7. Say this to your father:

Wuddhi karo alingithwa,	*My father has looked after my well-being.*
Chumbithwa piyaputthakan	*He embraces me, his beloved child.*
Rajamajjan Supatithan	*He has shown me how to behave.*
Peetupadan nama mahan.	*I worship at his feet*

(Then your parents will wish you the best from their hearts.)

A New Year Wish for Peace, Harmony, and Contentment for all Races and Peoples of Sri Lanka

Once a year in the month of April, the Sinhalese and Tamils celebrate New Year's day. New Year's Day has now become a national and religious festival.

The Sinhala New Year celebrations were started long, long ago. In those [early] days it was celebrated only by the farmers who worked in the fields. These farmers, after harvesting their paddy fields, brought the paddy [rice] to their homes, and again sowed the next crop in their fields.

After all this heavy labor they had free time until the next harvest. During this time they set apart a day and celebrated it as New Year's Day. They counted the beginning of a year from this date.

Later the New Year was celebrated by people of other occupations, too. Many new customs and rites developed in celebrating it...

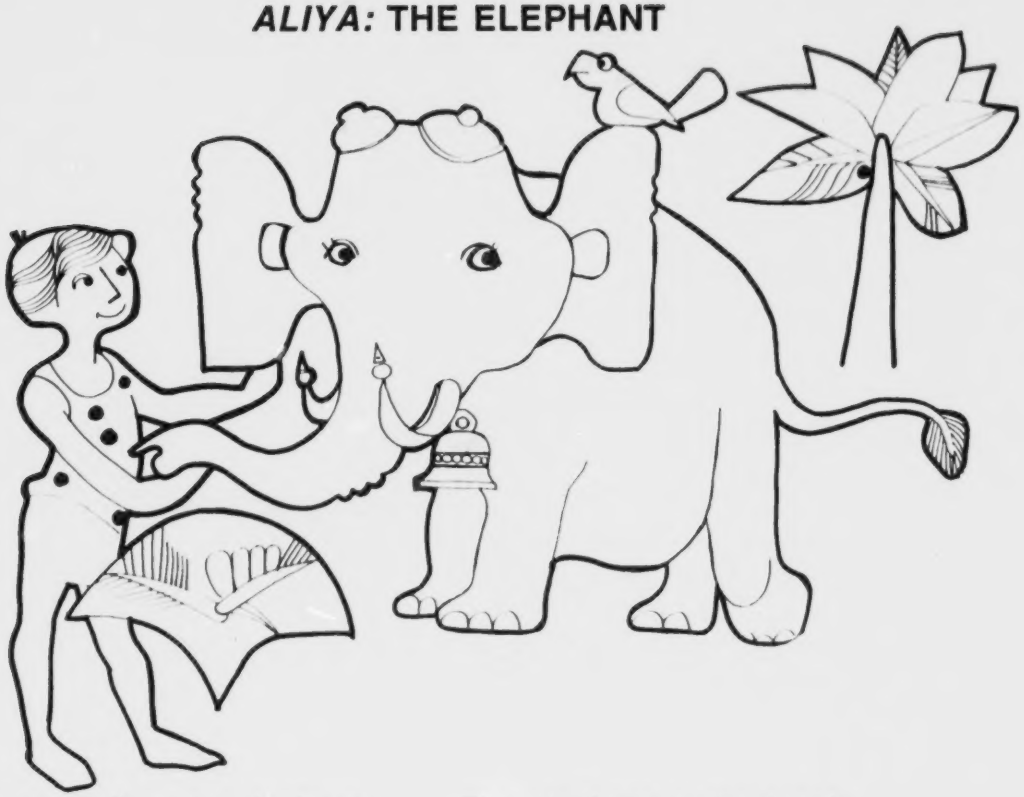
It is believed that New Year's Day dawns with the arrival of the New Year Prince riding in a golden chariot. The day is ushered in by ringing bells in the temples in addition to the sound of *rabanas* [drums] and the lighting of crackers. People dressed in new clothes go to the temples to worship the Buddha.

After returning from the temple, they eat their first meal of milk rice at the auspicious time. This is usually prepared from the new paddy brought in from the fields. They also worship the elders...

Later they meet at a suitable place and have enjoyment by playing national games. The new season is a time for enjoyment.

By Anuradhi Lenawa (grade 10), from the *Daily News*, Colombo, April 13, 1989.

ALIYA: THE ELEPHANT



Here comes *aliya*, the elephant,
Drawing a *kitul* tree,
Looking to right and to left of
him,
Feeling as wise as can be,
Aliya, the farmer's elephant,
Klinkle, klinkle, klink, he goes.

There goes *aliya*, the elephant,
For a dip in the river brown,
Slipping in the glassy waters,
Puckering his nose in a frown,
Aliya, the great grey elephant,
Aliya, the pride of the town.

But wait for a *perahera* evening,
When the streets are gold and
gay,
When jingling dancers frolic,
And dark flute-players play,
Then *aliya*, decked in jewels
Proudly goes his way.

The elephant in the jungle
Said to the elephant in the town.
"Ah friend, I'd like to be you
In your gold and purple gown.
I'd like to walk in the fine parade
On festival nights in the town."

Said the elephant all dressed up
In his gold and purple gown,
"I'd like to roam the jungle,
I'd like to leave the town.
Oh, for the moonlit jungle,
Come, you can have my gown."

So the elephant from the jungle
Came up one night to town,
And walked and walked in the fine
parade
In his gold and purple gown.
While the town one danced to the
jungle,
Danced right out of town.

From *A Bit of Everything and Other Poems for Children*, Alfreda De Silva, Colombo: Niloo Bhatt; and *Children's Poems*, Alfreda De Silva, Colombo: Hansa Publishers, 1973. Picture from *Kiddies Painting Book*, Colombo: Gunasena Publishers. Used with Permission.

TEACHER'S GUIDE
GRADES 6-9

I. MAP ACTIVITIES

PURPOSE: ***To relate the themes of location and place to the country of Sri Lanka***

1. World Map (p. 17)

- Working in pairs or triads, have students label the continents, oceans, the United States, your state, and your Peace Corps Volunteer's country, then verify their labels using available maps and globes. Ask students to describe the location of each place in as many ways as they can.

- Ask students to identify Sri Lanka from the islands labeled A-G on the map. (Sri Lanka is E.)

- Ask students to use a colored pen or marker to trace over the prime meridian and equator lines. Label the map with four quadrants from left to right: A, B, C, and D. Ask: In which quadrant would you find the United States? Nepal? the Marshall Islands? our Peace Corps Volunteer's host country? Sri Lanka? Have students verify their guesses using available maps and globes. Answers:

Country	Population	Density (sq.mile)	Location	Quadrant
United States	247,410,000	67	38.00°N 97.00°W	A (NW)
Nepal	18,415,000	324	28.00°N 84.00°E	B (NE)
Marshall Islands	40,000	571	9.00°N 168.00°E	B (NE)
Sri Lanka	16,730,000	670	7.40°N 80.50°E	B (NE)
Volunteer's Country				

2. Rain or Shine? (p. 34)

To the Teacher: *These temperature and precipitation tables demonstrate the diversity of Sri Lanka's climate. Important factors in determining the climate of the island? Distance from the equator (approximately 400 miles), influence of the rain-bearing monsoons of the region, and elevation.*

- Ask students to explain the purpose of the two tables on "Rain or Shine?" Ask: What will these tables not show?

- Have students work with partners to, first, locate the stations on the map of Sri Lanka on page 19, and, second, respond to "What Do You Think?"

- Have students use "Rain or Shine?" and the topographical map on page 35 to identify a relationship between temperature and elevation. Note elevations of the listed sites: Colombo (24 feet above sea level), Jaffna (14 feet), Trincomalee (259 feet), Hambantota (51 feet), Ratnapura (113 feet), Anuradhapura (303 feet), Kandy (1565 feet), Nuwara Eliya (6216 feet).

- Have students research the temperature and precipitation patterns of your state and your Peace Corps Volunteer's host country. Are the weather patterns in your Volunteer's country more similar to those of Sri Lanka or those of your state? How does the location of your state (or your Volunteer's host country) influence its climate? Refer to "Destination: Nepal," pages 30-31, and 40 for information on making climographs.

- Ask your Peace Corps Volunteer about the variations in temperature and precipitation in his or her host country. How does climate influence the way people live? How does this compare to the way it influences ways of living in the United States? Why?

3. **Using Special Purpose Maps (pp. 35-37)**

- Distribute copies of the maps of Sri Lanka on pages 19, and 35-37. Ask: How are maps A-E similar to and different from the map of Sri Lanka on page 19? As a class, give each map a title based on its purpose. (A. Mean Annual Rainfall, B. Topography, C. Population Distribution, D. Land Use, E. Forest Types). Define *mean*.

- Briefly review the purpose of each map by asking students to identify which map they would use to answer each of these questions.

    1. Is cotton grown in Sri Lanka? (Map D)
    2. Does rain fall in the same amounts over the whole island? (Map A)
    3. Are there mountains in Sri Lanka? (Map B)
    4. Where do most people live? (Map C)
    5. What grows in the mountainous parts of the island? (Maps B, D, E)

- Have students work with partners on "Practice Your Map Skills." Answers:

    1. (a) Map D. Yes
       (b) Maps D, B. Mostly in the south central hills.
       (c) Map A. Yes
       (d) Map C. Yes
    2. See map A.
    3. There is more rainfall in mountainous areas. Rainfall in the mountains is greater to the west and east than in the center due to the direction of two rain-bearing monsoon winds (one from the southwest and one from the northeast). The mountains keep the rain of the northeast monsoon from reaching the southwest coast. (Note: one inch equals 25.4 mm.)
    4. No. Large amounts of land were cleared for cultivation as the population in the southwest grew. Today less than 10% of Sri Lanka is covered by rain forest. This land is now under protection.
    5. Regular rainfall; warm, tropical temperatures (no frost); moist air; fertile soil.
    6. Rice needs water to grow. In dry zone areas, water comes from irrigation and hand watering. Rice fields are rain-fed in the hill country areas.
    7. Most people live in the southwest (around the capital), the north (Jaffna peninsula) and in the central hills surrounding the city of Kandy. These are areas of cultivation and, with the exception of Jaffna, regular and plentiful rainfall. In the Jaffna area water comes from wells.

- Have pairs of students trace the population and/or rainfall maps on thin paper. Have students place the maps one at a time on top of the topographical or land use maps. Ask : What relationships can you see between land use and climate, or between land use and population distribution?

- Ask a cartographer from a local university to show your class how special purpose maps are made.

- With the help of your school or local librarian, ask students to locate special purpose maps of your Peace Corps Volunteer's country. What patterns of land use or population settlement can be seen when comparing the maps of Sri Lanka with the maps of your Volunteer's host country? Have students use the special purpose maps of your Volunteer's country to create activities which will help them practice map skills.

II. CULTURE ACTIVITIES

PURPOSE: ***To provide students with the opportunity to identify similarities between themselves and Sri Lankan students***

1. The Languages of Sri Lanka (pp. 38-40)

To the Teacher: As in many countries of the world, the study of language is both an educational and a political exercise. According to one former trainer for Peace Corps/Sri Lanka, "Language has been a sensitive issue in Sri Lanka for many years, especially since the government's decision in 1956 to adopt Sinhala as the official language of the state (a position previously held by English). Whereas, Sinhala (spoken by about 75% of the population) and Tamil (spoken by about 20% of the population) had been sparingly used in government affairs and as the media of instruction in schools, the reverse suddenly became the case. English-medium streams in many schools were abolished; Sinhalese children were required to study in Sinhala, while Tamil children learned in Tamil..." Many Tamils, who had been schooled in English and who were accustomed to working in English, suddenly found themselves having to function in Sinhala. Pre-existing disagreements between the two groups were exacerbated by the language issue.

As part of the effort to bring together the Sinhalese and Tamil populations, Tamil and Sinhala have recently been adopted as Sri Lanka's official languages, with English an official "link language" between the two.

- Ask students if they can think of any countries where language is a controversial issue. Discuss: Does language seem to be the symptom or the problem? Why might people feel so strongly about the language they speak or in which they learn? Does using a link language such as English create gaps or bridge gaps between groups of people? Why?

- Define *language*. Ask students to look for similarities and differences between the languages spoken in Sri Lanka and the languages they speak as they read "The Languages of Sri Lanka."

- Have students trace the name *Sri Lanka* in Sinhala and Tamil. Have them find their names or the names of their friends on the list of names written in Sinhala; trace or copy the names.

- Ask your Peace Corps Volunteer about the languages spoken in his or her country. In which language does the government conduct its business? shopkeepers? In which language do children study? What issues surround language in his or her country? How have the people of his/her country tried to resolve their language issues?

2. The Lesson (p. 41)

To the Teacher: As part of their English language instruction, Sri Lankan students develop their skills in reading, writing, listening and speaking. This illustration of an elementary classroom is from a seventh grade English language textbook. In the lesson students are asked to give the English word for each of numbered objects in the picture. The classroom represented is one typical of a well-supplied "city school." Although some schools are single sex, many have both boys and girls in their classes. Most rural schools, particularly in the warmer areas, do not have walls. It is common for more than one grade to share a large classroom. Although most of the objects in the picture will look familiar to your students, they may not recognize the board eraser (number five) or the saree (number one) which is worn by female teachers in both rural and urban areas. Note that the easel (number three) doubles as a chalkboard. The dialogue is from an eighth grade (year nine) English course pupil's book.

The school year in Sri Lanka begins in January and ends in December, with month-long vacations in April, August, and December. This calendar allows students to celebrate significant holidays with their families; it also allows students to help harvest the rice crops. According to <u>The Far East and Australasia, 1992:</u>

> *School attendance is now compulsory between the ages of five and fifteen, and each year about 350,000 new children start school. Schools are streamed according to language medium used,*

either Sinhala or Tamil. Improving the standard of English, which is a compulsory second language, is one of the policy priorities of the government...

Elementary education lasts six years from five to eleven. Its first phase is organized as kindergarten classes. Secondary schooling, beginning at eleven years of age, lasts for up to seven years... A new system of public examinations, the National Certificate of General Education (NCGE), came into effect in 1975 to replace the British examination system [of "O Levels" and "A Levels"]. It places emphasis on practical subjects such as mathematics, science, health, physical education, social studies, and pre-vocational studies. The Higher National Certificate of Education (HNCE) is more employment-oriented... In 1987 the total enrollment at primary and secondary schools was equivalent to 80% of the school-age population (boys 85%, girls 87%).

The University of Sri Lanka was founded in 1972 as a single institution with six campuses. These, however, developed a high degree of autonomy and in 1979 became six independent universities. In 1986 there were twenty-six teacher-training colleges, six universities, and two university colleges. There were also thirteen polytechnic institutes, eight junior colleges and an open university...

Approximately 10% of Sri Lanka's student population enter university, where both men and women study. Sri Lanka has one of the highest literacy rates in Asia (approximately 87%). Education has been available free of charge since 1945.

- Ask students about their future education or career plans. Explain that the dialogue is from a seventh grade English language lesson. Assign roles and have students read their lines.

- Discuss: Could this same dialogue have taken place between four university students in a country other than Sri Lanka? Why or why not?

- Ask your Peace Corps Volunteer about the role of education in his or her host country. Who goes to school? What do they study? What do they do after leaving school? Does education have the same purpose in the United States as it does in your Volunteer's country? Why or why not?

3. A Personal Coat of Arms (p. 42)

To the Teacher: *The high school age students who live at a home for poor or orphaned children in Nuwara Eliya, Sri Lanka, created these personal coats of arms in response to the following directions given by their Peace Corps Volunteer:*

"You are going to make a personal "coat of arms" which will have symbols of things that are important to you:

1. *Draw a large shape which will be your "shield." Divide it into six sections.*
2. *In section one, draw a symbol of something you like to do alone.*
3. *In section two, draw a symbol of something you like to do with your friends.*
4. *In section three, draw a symbol of a place where you've been happy.*
5. *In section four, draw a symbol of what you'd like to be when you grow up.*
6. *In section five, draw a symbol of something you wish everyone in your country valued.*
7. *In section six, write three words or phrases which tell how you would like people to describe you.*

- Ask students to give examples of the word *symbol*. Have them make personal shields based on the directions above.

- Have students break into small groups. Ask them to explain one part of their shield to the group. Alternatively, have students write about one part of their shield.

- Discuss: Would you expect shields made by students in other countries to express similar ideas? Why or why not? What do you think students in Sri Lanka would say in response to the questions you answered on your shield?

- Distribute copies of "A Personal Coat of Arms." Discuss: How do the shields made in Sri Lanka compare with the ones made in class?

- Ask students to imagine what students in your Peace Corps Volunteer's host country would draw on their shields. Send these ideas and the directions for the activity to your Volunteer.

4. **If I Could Ask... (p. 43)**

To the Teacher: The questions on this worksheet were provided by a Peace Corps Volunteer who brainstormed the list with the fifth and sixth grade girls in her Girl Guide (i.e., Girl Scout) troop. Your students may be interested to know that the girls had recently participated in an island-wide "camp-out" celebrating seventy years of Girl Guiding in Sri Lanka. Each participating troop chose a country about which to learn and teach. As representatives of the United States, the girls from Nuwara Eliya chose to teach a square dance and the song "She'll Be Coming 'Round the Mountain"; they recited the "Pledge of Allegiance" and served peanut butter and jelly sandwiches.

After the event the girls were asked,"What would you like to know about American students?" The children made the following list:

their names
where they live
what they like to read
their cars
their clothes
how they talk
the flowers they grow
their homes
their pets
their faces
their lessons
their handwriting
their favorite songs
what the schools are like

When asked what they would like to say to students in America, the Sri Lankan girls replied,"We wish you could come here. We'd like to be friends."

- Have students work in small groups to categorize the questions. (You might suggest they cut the question list apart and literally place the questions in groups.) Have each student in the group choose a category, then respond to the question as if he or she were writing to the girls in Sri Lanka.

- As a class, brainstorm a similar list of questions for the girls in Sri Lanka. Come to a consensus on the ten questions the class most wants answered. Use the questions as a basis for further research on the country.

- As a class, brainstorm a similar list of questions for young people in your Peace Corps Volunteer's host country. Come to a consensus on the ten questions the class most wants answered. Send the list to your Peace Corps Volunteer. While waiting for your Volunteer's response, try to use locally available resource materials (including people) to answer the questions. Compare these responses with the responses which come from your Volunteer. Discuss: What could account for discrepancies in information? What makes a source reliable? Why? Which sources seem more reliable?

- Use the information gleaned from the class's correspondence with your Peace Corps Volunteer to create an illustrated guide called "The Insider's Look at ___."

5. **About Culture (p. 44)**

To the Teacher: The worksheet "About Culture" can be used to help students organize their ideas either about culture in general, or about the culture of one country in particular. Note that the material aspects of culture are on the left, and the non-material aspects are on the right. Special thanks to teacher Carla Fletcher of Arlington, Virginia, for providing this graphic organizer.

- Write a key question in the center square. Examples: What gives a society its character? What makes my culture special? What makes Sri Lanka special? How do the people in Sri Lanka adapt to their environment?

- After watching the videotape, completing activities in the video guide, and/or interviewing people who have lived in Sri Lanka, ask students to give examples of aspects of Sri Lankan culture in the appropriate spaces. After completing the exercise, have students write essays in response to the key question.

- Have small groups of students develop a key question then use the worksheet as a plan for a group poster or bulletin board about your Peace Corps Volunteer's country. Have students find or draw pictures to represent each aspect of culture. Share these with your Volunteer.

6. Pulling It Together

To the Teacher: *These are suggestions for pulling together information on Sri Lanka, Nepal, the Marshall Islands, and your Peace Corps Volunteer's host country.*

- After watching the videotapes on Nepal, the Marshall Islands, and Sri Lanka, ask students to respond in an essay to the following: What is important to the people of Sri Lanka, the Marshall Islands and the people of Nepal? Why? Have students gather further information by interviewing people from Sri Lanka, Nepal, or the Marshall Islands who live in the United States (See the list of organizations in the resource list of each country's video guide). Ask students to interview someone from their grandparents' generation to find out if similar things are/were valued in the United States.

- Have students fill in the "About Culture" worksheet as they rewatch the videotapes on Nepal, the Marshall Islands, and Sri Lanka. After viewing, discuss one of the following: Which country would your Peace Corps Volunteer be most comfortable visiting: Sri Lanka, Nepal or the Marshall Islands? Why? In which country would Damika Ratnayake feel most at home: the United States, your Peace Corps Volunteer's country, Nepal, or the Marshall Islands? Why?

7. Topics for Further Study

The Mixed Blessing of Monsoons
Why the English and Sinhala Languages Are "Cousins"
How Rice Is Grown
Interdependence: Sri Lanka in the United States, and the United States in Sri Lanka
Schools in Other Countries

RAIN OR SHINE?

Mean Monthly Temperature, 1951 - 1980 (Farenheit)

Station	Jan.	Feb.	Mar.	Apr.	May	Jun.	July	Aug.	Sep.	Oct.	Nov.	Dec.	Year
Colombo (D,1)	79.5	80.0	81.3	82.2	82.4	81.8	81.3	81.5	81.3	80.2	79.7	79.5	80.9
Jaffna (A,1)	77.7	79.3	82.5	85.4	84.9	84.0	83.3	82.9	83.1	81.8	79.8	78.2	81.8
Trincomalee (B,3)	78.6	80.0	81.0	84.3	86.3	86.7	86.1	85.4	85.1	82.7	80.0	78.8	83.1
Hambantota (D,3)	78.9	79.5	81.1	82.2	82.4	81.8	81.6	81.3	80.9	80.8	80.0	79.5	80.9
Ratnapura (D,2)	80.9	81.6	82.7	82.9	82.0	80.9	80.7	80.6	80.4	80.4	80.6	80.4	81.3
Anuradhapura(B,2)	76.8	78.2	82.5	84.0	83.4	83.6	83.4	83.6	83.6	81.6	79.1	77.3	81.5
Kandy (C,2)	73.9	75.3	77.5	78.6	77.7	76.4	75.9	75.7	75.7	75.7	75.3	73.9	76.1
Nuwara Eliya (D,2)	58.4	59.1	60.6	62.0	62.6	60.9	60.2	60.2	60.2	60.4	60.0	59.5	60.4

Monthly Rainfall Average, 1951 - 1980 (inches)

Station	Jan.	Feb.	Mar.	Apr.	May	Jun.	July	Aug.	Sep.	Oct.	Nov.	Dec.	Year
Colombo	2.76	3.45	4.78	11.3	15.28	7.33	6.07	3.89	8.53	15.5	13.0	7.58	99.51
Jaffna	2.33	1.13	0.96	2.24	1.98	0.78	0.81	1.27	1.63	10.2	13.3	10.1	46.63
Trincomalee	6.65	3.50	1.97	2.34	2.00	0.98	2.46	3.61	3.80	9.24	13.5	13.6	63.68
Hambantota	3.20	2.19	2.24	3.85	3.60	2.31	2.16	1.93	2.62	5.54	7.61	4.99	42.28
Ratnapura	4.72	6.00	8.48	14.1	18.8	16.6	12.0	10.67	15.3	17.9	14.0	8.69	147.3
Anuradhapura	3.57	1.83	2.80	6.99	3.50	0.42	1.33	1.53	2.62	10.3	9.59	8.79	53.35
Kandy	2.80	2.74	2.56	7.52	5.95	4.75	4.83	0.04	5.98	11.7	12.7	8.06	74.19
Nuwara Eliya	4.58	3.44	2.73	6.65	7.27	8.47	7.28	6.31	6.98	9.65	8.74	8.40	80.5

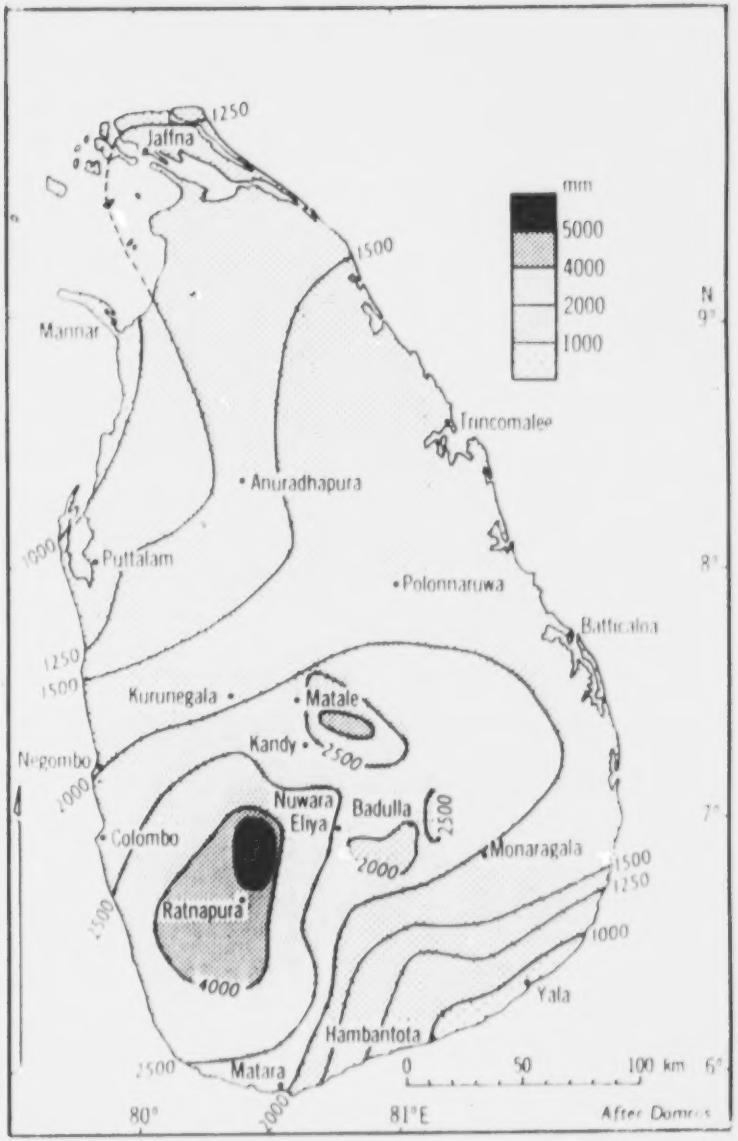
WHAT DO YOU THINK?

1. You love to lie on the beach soaking up the sun. When is the worst time to visit Hambantota? Trincomalee?
2. You have been asked to do a photographic essay of rice farming in the Jaffna region. You have heard that farmers plant their crops during the rains when the ground is softest. When should you make your trip?
3. You are travelling to Sri Lanka with an elderly uncle who can't take heat. Which two cities should you visit?
4. You are assisting the World Wise Schools film specialist with "Destination: Sri Lanka." You want to get outdoor shots of the Temple of the Tooth in Kandy. When should you go?
5. Make up a "What Do You Think?" situation of your own. Trade it with another group.

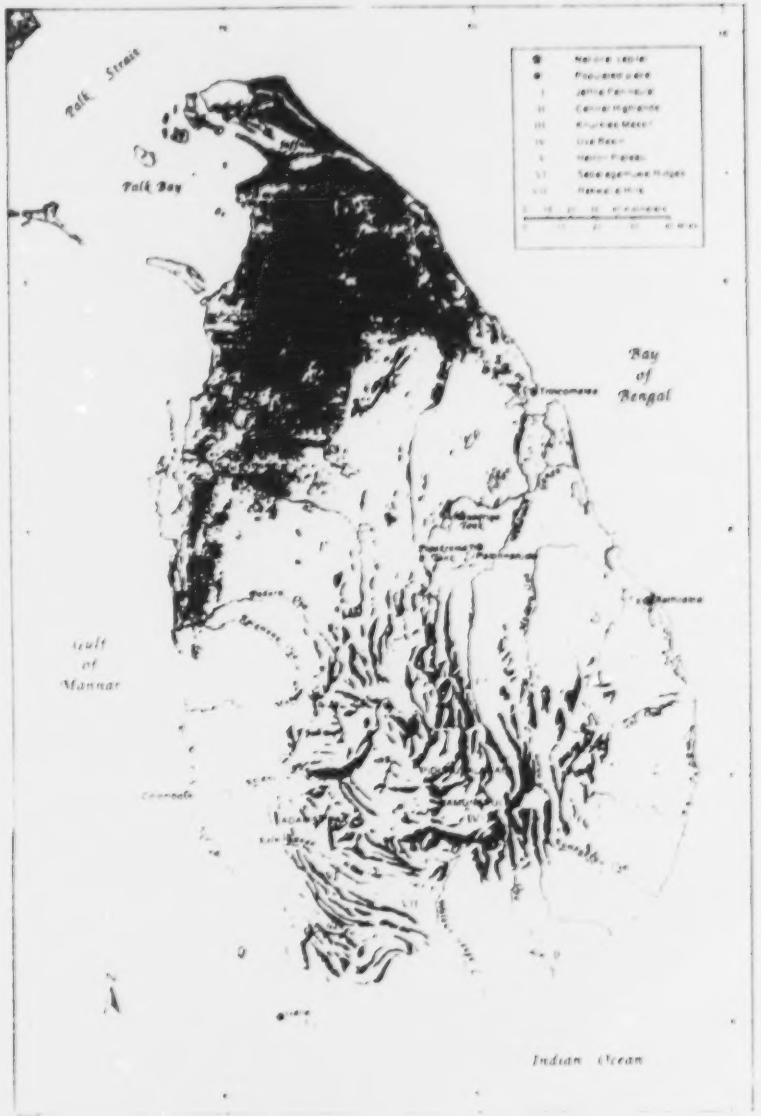
Source: Department of Meteorology, Bauddaloka Mawatha, Colombo, March 1992.

USING SPECIAL PURPOSE MAPS

MAP A



MAP B



35

43

Worksheets

44

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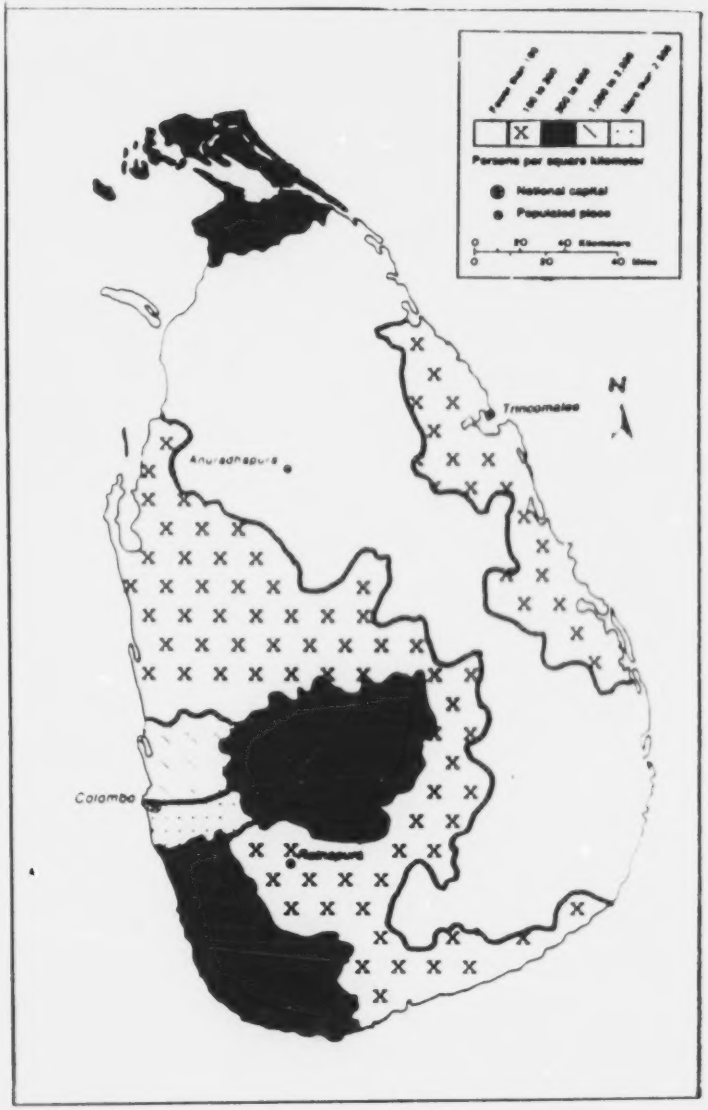
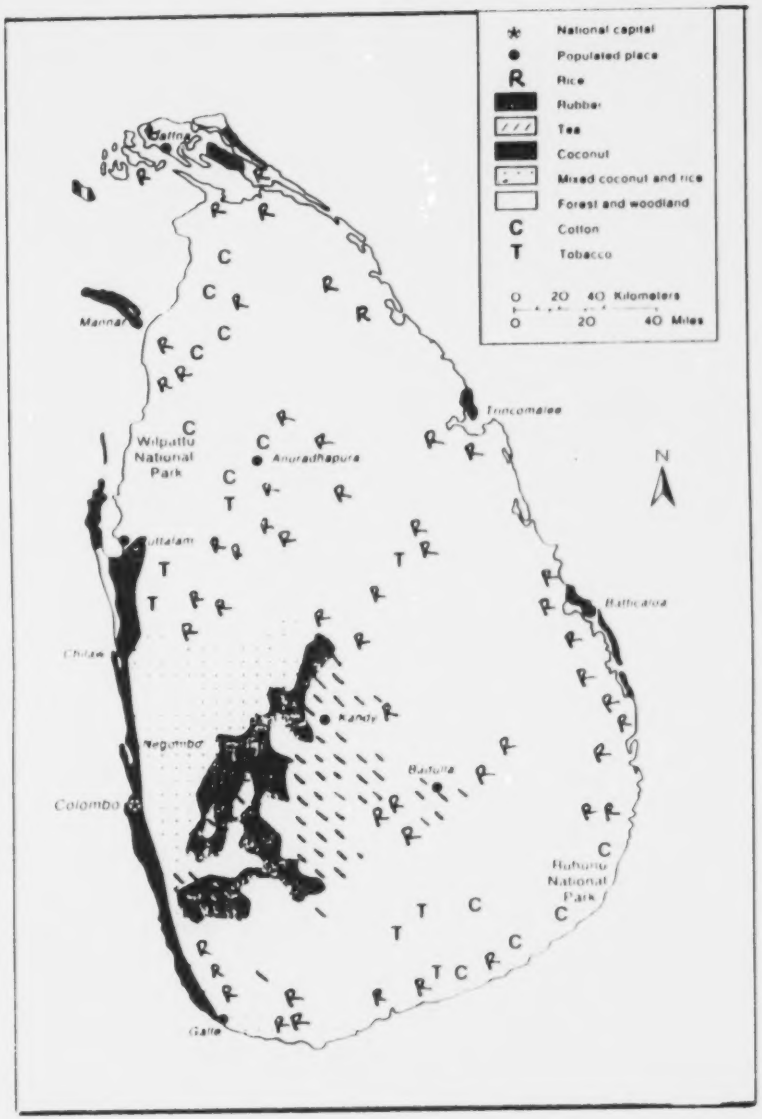
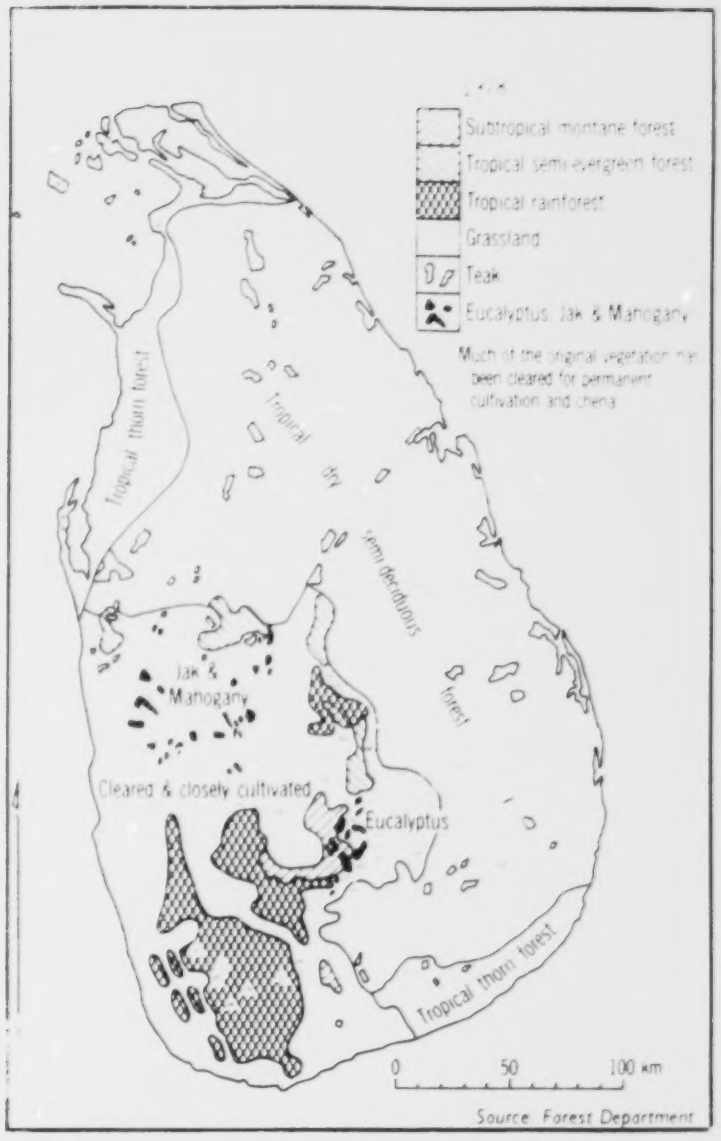
MAP C


Persons per square kilometer
National capital
Populated place
0 20 40 Kilometers
0 20 40 Miles
Trincomalee
Anuradhapura
Colombo
N

MAP D


National capital
Populated place
R Rice
Rubber
Tea
Coconut
Mixed coconut and rice
Forest and woodland
C Cotton
T Tobacco
0 20 40 Kilometers
0 20 40 Miles
Jaffna
Mannar
Wilpattu National Park
Anuradhapura
Trincomalee
Puttalam
Batticaloa
Chilaw
Kandy
Negombo
Batulla
Colombo
Ruhuna National Park
Galle
N

MAP E



From *Sri Lanka: A Country Study (Area Handbook Series)*, edited by R. Ross and A. Matles, Washington, D.C.: Department of Army and Library of Congress (Federal Research Division), 1988.

PRACTICE YOUR MAP SKILLS

Directions: Use the special purpose maps of Sri Lanka to complete this exercise. Write your responses on the back.

1. Tell which map(s) you would use to answer each question, then give your response.

a. Are coconuts grown in Sri Lanka?

b. Where is tea grown in Sri Lanka?

c. Does the southern part of Sri Lanka get more rain than the northern part?

d. Do more people live along the coast than in the central hills?

2. It is said that Sri Lanka can be divided into two areas: a dry zone (which gets less than 2000 mm. of rain annually), and a wet zone (which gets more than 2000 mm. of rain annually). Use a colored pen or pencil to lightly shade the dry zone on map A.

3. What relationship exists between topography and precipitation in Sri Lanka? How would you find out if this relationship exists in your Peace Corps Volunteer's country or in the United States?

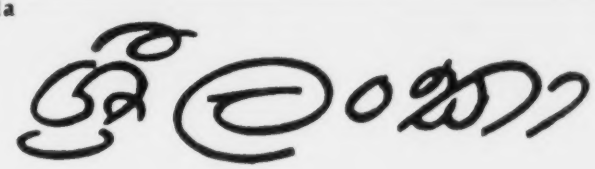
4. Most of Sri Lanka's central hills and west country was originally covered by tropical rain forest. Was this true in 1978? Why or why not? Would you expect that there would be more or less rain forest in 1992 than in 1978? Why?

5. What physical conditions seem best suited for growing tea?

6. Rice is a crop grown in both the wet zone and the dry zone. How is this possible?

7. Where do most people in Sri Lanka live? Why? (Be specific in your responses.)

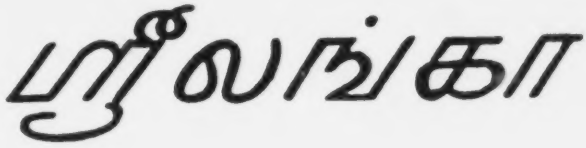
Sinhala



English

SRI LANKA

Tamil



THE LANGUAGES OF SRI LANKA

Do people in Sri Lanka speak Sri Lankan? The following reading about Sinhala and Tamil is from *Sri Lanka Learning Center Ideas* by Peggy Mueller, Sally Noble, and Marilyn Turkovich. After you become acquainted with the languages of Sri Lanka, try your hand at writing one of them!

Sinhala

The Sinhala (sing-a-la) language evolved from an ancient Indian language which was spoken by early Indian settlers in Sri Lanka. Over the centuries, however, Sinhala has changed considerably. Modern Sinhala is a blend of elements from Pali, the Veddah language (the Veddahs are the aboriginal people of Sri Lanka), and Tamil. Sinhala is a spoken and a written language. Both Pali and Sinhala are included within the category of world languages referred to as Indo-European languages since they evolved from languages which form the roots of many Indian and many European languages. English is also an Indo-European language.

Sinhala has 52 letters -- vowels and consonants. Some sounds are like the English sounds you know, and some are very different. The way a vowel is written depends on where it is in a word. For example, when the symbol *A* is by itself or is the first letter of a word, it looks like this: අ . When the *A* sound is not alone or not the first

letter of the word, it is written as part of the letter that comes before it. For example, this is the way *P* looks by itself: පී . This is the way *PA* looks: පා . Can you see the difference?

Tamil

Tamil is the language spoken by the people of the south Indian state *Tamil Nadu* ("Tamil Land"). It was brought to Sri Lanka by settlers from south India and is spoken today by descendants of Tamil settlers -- almost 20% of the population. Tamil families which have been in Sri Lanka for several generations speak Tamil with a slightly different accent than recent immigrants or Tamils living in India. Unlike Pali and Sinhala, Tamil is not an Indo-European language. Rather, it is included within a category of languages known as Dravidian languages. Tamil is an ancient and a modern language with a written literature beginning about the first century A.D.

Like Sinhala, Tamil has many more letters than English. Some sounds are similar to English sounds, but others are different. In Tamil, vowels and consonant are written together as one symbol, unless the vowel starts the word. Is this more similar to English or to Sinhala?

English

When the English left the island in 1948, they left more than plantations, roads, and a school system. They also left English as the language of official business and formal education. In 1956, Sinhala, the language spoken by about 74% of the population, became the official language. Today both Sinhala and Tamil are considered official languages, with English the country's link language. What does this mean in every day life? Road signs in the capital are written in three languages, government documents are written in three languages, and one can tune into radio and/or television programs broadcast in English, Sinhala, or Tamil. Although students from grades three through graduation study English as a second language, it is rarely spoken in rural areas. Most professional courses in the universities (medicine and law, for example) are taught in English.

TRY YOUR HAND AT WRITING IN SINHALA

Alice	ඇලිසී	Annette	ඇනට්
Alex	ඇලෙක්ස්	Anita	ඇනිටා
Phillip	ෆිලිප්	Tanya	ටනියා
Theodore	තියඩෝර්	Sonya	සොනියා
Ted	ටෙඩ්	Brad	බ්‍රැඩ්
Miguel	මිගුවෙල්	Cari	කැරි
Margaret	මාග්‍රට්	Sandy	සැන්ඩි
Tracey	ට්‍රේසි	Carla	කාලා

Heather	හෙදර්	Ernie	ආර්නි
Don	ඩෙන්ස්	Mary	මේරි
Lenny	ලෙනි	Theresa	හොරේසා
Kurt	කර්ට්	Terry	ටෙරි
Saul	සවුල්	Jack	ජැක්
Craig	ක්‍රෙග්	Shirley	ෂර්ලි
Tom	ටොඩ්	Lisa	ලිසා
Laura	ලෝරා	Glenn	ග්ලෙන්
Bridgett	බ්‍රිජට්	Gustavo	ගුස්ටාවෝ
Elaine	ඉලේන්	Debra	ඩෙබ්‍රා
Evelyn	එවිලින්	Martin	මාර්ටින්
Tammy	ටැමී	Marsha	මාෂා
Chelsey	චෙල්සී	Amy	ඒමි
Wendy	වෙන්ඩි	Alberto	ඇල්බර්ටෝ
Dominique	ඩොමිනික්	Walter	වෝල්ටර්
Jane	ජේන්	Andrea	ඇන්ඩ්‍රියා
Nikki	නිකී	Jessica	ජෙසිකා
Brian	බ්‍රියන්	Julio	හුලියෝ
Ginny	ජිනී	Todd	ටෝඩ්
Michael	මයිකල්	Eleanor	එලිනෝර්
Ali	අලී	Abdul	අබ්දුල්
Cindy	සින්ඩි	Keith	කීත්
Felipe	ෆිලිපේ	Santiago	සැන්ටියාගෝ

Adapted from *Sri Lanka Learning Center Ideas*, P. Mueller, S. Noble, and M. Turkovich, Chicago: Urban Education Program, 1982 (in revision). Used with permission. Special thanks to Nishanie Perera for her assistance.

THE LESSON

The following dialogue comes from an English textbook used by Sri Lankan students in grade eight. How is it similar to the dialogues in your language books? What does it tell you about Sri Lankan culture?

Four friends are talking outside the university library:

Ravi: All these lectures, readings, notes and tests! How I hate them sometimes! There's too much to do!

Saradha: Well, you just have to do it if you want to get your degree.

Ravi: I don't even want to be a lawyer all that much. Sometimes I think it would be a good idea to go back to my grandfather's village and do some honest healthy farming. At least it would be useful.

Sumith: That's why I want to be a teacher. I think that's the most useful thing I can do. And I like being with children.

Kamal: Well, my parents want me to be a doctor, but I would rather take up sports as a career. I'd like to play tennis or cricket for Sri Lanka, but I suppose I have to try and please my parents first.

From *English Every Day, Year Nine (Pupil's Book)*, S. Kalubowila and P. Basnayake, Colombo: Curriculum Development Center, 1986. Used with permission.

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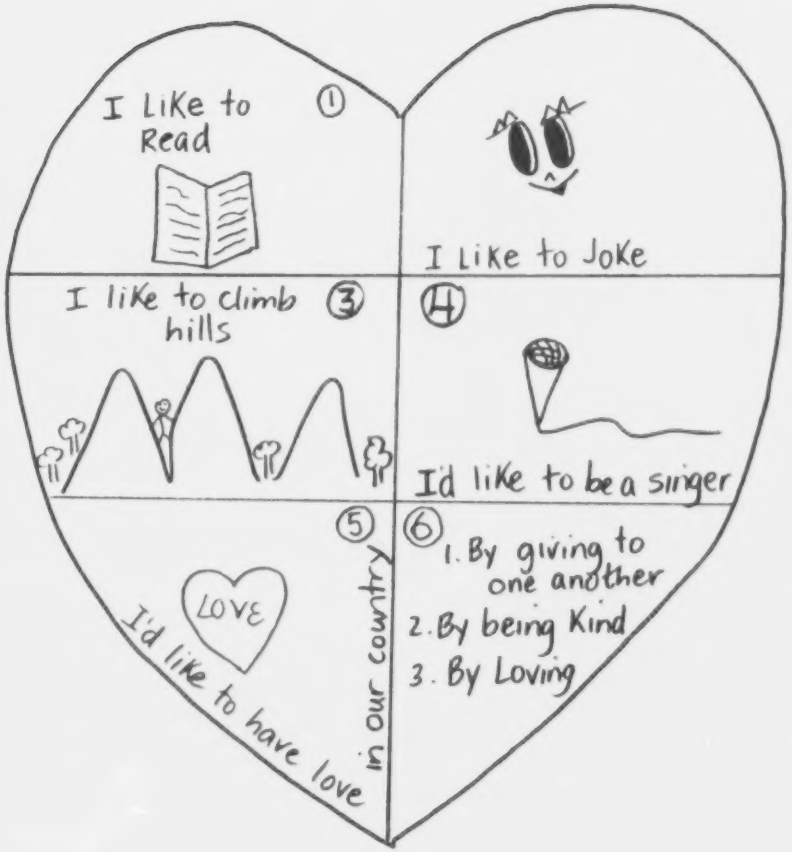
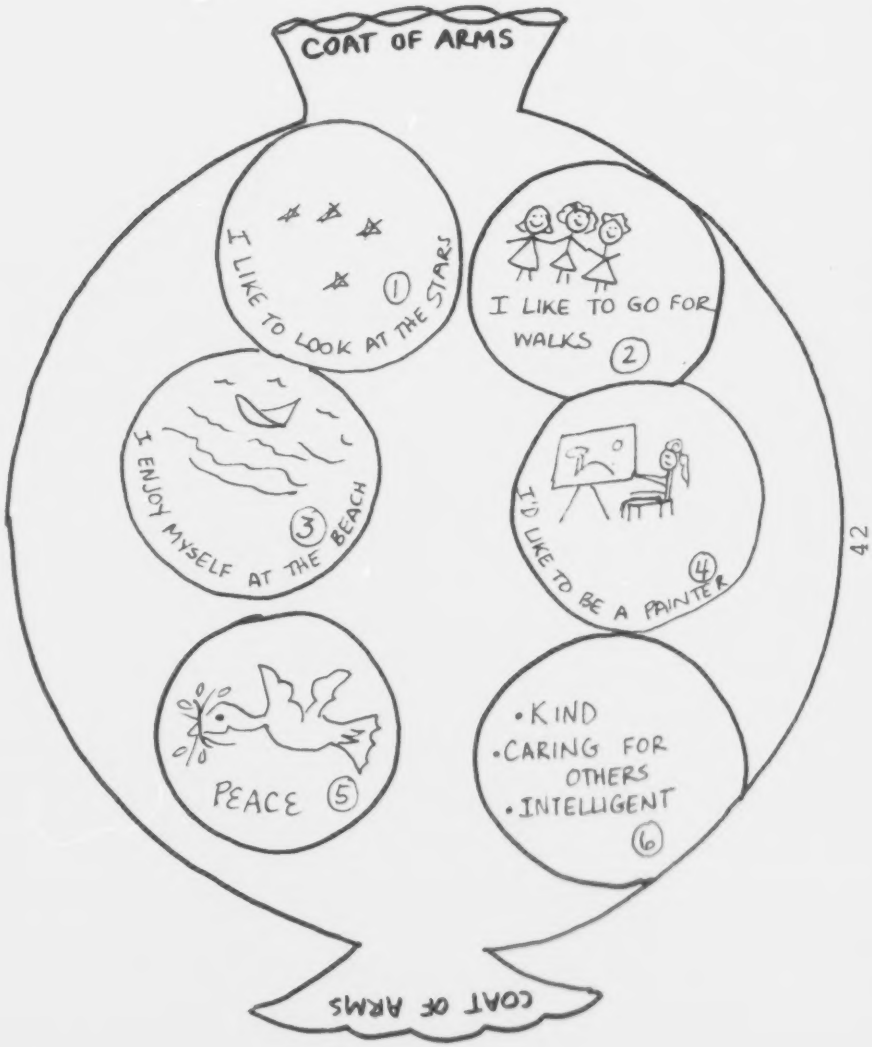
A PERSONAL COAT OF ARMS



Helen Pereira
Nuwara Eliya
Sri Lanka



Rozanne Tindall
Nuwara Eliya
Sri Lanka

IF I COULD ASK...

The following list of questions about America was brainstormed by a group of young Sri Lankan students. The questions are listed here in the exact order and way that they were asked. Are you surprised at what the students want to know about the United States? How would <u>you</u> respond to their queries?

Do Americans speak other languages?

Do Americans help others?

Does America have troubles?

Is America at war with other countries?

Do you have buses?

Can you get malaria in America?

How far is Sri Lanka from America?

What countries are near America?

Does it rain in America?

Do people steal children in America?

How many Christian churches are there in America?

Are there Buddhists there?

Are people dying in America?

What color are Americans?

How many months of the year do you have snow?

Can you eat snow?

Do you eat a lot of sweets?

Do you eat eggplant? pumpkin?

Do you have many farms?

What things grow the best there?

What do you send to other countries?

What things do you send to Sri Lanka?

Is there electricity?

Are there cities like Colombo?

What kind of trees do you have?

Are there wild animals in America? What are they?

What kind of meat do you eat?

How many big cities are there?

Are there beggars?

What happens on Halloween?

What are Americans like?

What color eyes do you have?

Do you have beautiful houses and gardens (yards)?

Was *Little House on the Prairie* in America? (It was on Sri Lankan television.)

Do you have a lot of TV shows? What are they?

Do you have videos? Which ones?

Do you have shops? What kind?

About Culture

Government:

Tools:

Arts & Recreation:

Clothing:

Religion:

Shelters:

Values:

Things We Make:

Customs:

Food:

57

Language:

Knowledge:

58

TEACHER'S GUIDE
GRADES 10-12

I. MAP ACTIVITIES

PURPOSE: ***To relate the geographic themes of location and place to the country of Sri Lanka***

1. **World Map (p. 17)**

   - Have students respond to the following: Using exact and relative location clues, write a note to another student telling him/her how to find Sri Lanka. Use at least three different map elements in your description (e.g., directions, distance from another place, latitude/longitude).

   - Repeat the above activity explaining how to find your Peace Corps Volunteer's host country. Alternatively, have students choose countries from different continents, then write notes telling how to find them. Exchange notes with other students; see if they can find the country.

2. **Compare and Contrast (p. 51)**

   To the Teacher: The countries on this chart are similar to Sri Lanka in either size, population, or population density.

   - Review the difference between the *population* of a place and its *population density*. Ask students to identify the most and least densely populated places on the worksheet "Compare and Contrast." Write descriptions of the location of one of these places per above. Have students read their descriptions aloud so others can guess which country is being described. Alternatively, collect descriptions, reproducing them on a master or transparency; have students work in pairs to locate and label them on maps of the world.

   - Have students work in pairs to identify places on the list which are similar to Sri Lanka in one of these areas: population density, population, or size. Locate these places on the map of the world. Have groups of students research the physical geography of the countries in one of these categories. Working in their groups, have students look for similarities and differences among their countries. What relationships exist between geography and population patterns?

   - Add appropriate facts about your Peace Corps Volunteer's host country to the list.

3. **The Spice Trade (pp. 52-53)**

   To the Teacher: If you choose to bring in spices for your students to sample, we suggest you seal the bags and monitor students carefully so that spices cannot be ingested.

   - Bring in samples of as many spices from the trivia test as possible. Place them in sealed jars or sealed plastic bags which you have labeled A, B, C, and so on. List the spice names on the board. See if students, as a group, can match the spice with its name. Alternatively, make several sets of spices for groups of students to identify. Discuss: What are spices? Who uses spices? Why are spices used? Why were they used in the past? Point out the uses of spices as preservatives or medicines.

   - Have students complete the spice matching exercise. Answers:

     1. saffron
     2. turmeric
     3. coriander
     4. pepper
     5. cardamon
     6. cloves
     7. cumin
     8. cinnamon
     9. nutmeg
     10. ginger

- Have each student choose a spice to research. Find out the origin of each, its present and past uses, and the countries to which it is exported. Plot trade routes from the country of origin to countries of import. Using special purpose maps of the world, determine the best conditions for cultivating the spice. Look for the effect of trading that spice on the country's history and culture.

- Using history textbooks, historic atlases or other resources, have students locate the places mentioned in the reading: Phoenicia (in the region of present day Syria and Lebanon), Saudi Arabia, Rome, Portugal, the Netherlands, Great Britain, Egypt, and Venetia (northeast Italy). Investigate early trade routes from these places to Sri Lanka. Note the various names by which Sri Lanka was known. Discuss: Suppose Sri Lanka had not had spices to trade. How might the history of the island have been different?

- Ask your Peace Corps Volunteer about the colonial history of his or her host country. What resources attracted other countries in the past? What resources attract people today? Why? If your Volunteer's host country has no colonial history, find out why.

4. **Snapshot of Sri Lanka (pp. 54-55)**

- Have students read the "Snapshot of Sri Lanka." Ask students to explain the significance of the following terms in relation to both the geography and culture of Sri Lanka: *dry zone, wet zone, monsoon, "uda rata," Ceylon, rural.*

- Ask students to write a response to the following: You want to tell someone who isn't from Sri Lanka some interesting facts about the country. What would you tell them? What other things do you think people would like to know about Sri Lanka? What would you tell them about your Peace Corps Volunteer's host country?*

- Ask students to write a response to the following: You want to tell someone who isn't from the United States some interesting facts about this country. What would you tell them? What other things do you think people from other countries would like to know about the United States? Share your responses with your Peace Corps Volunteer.

*Special thanks to the Assistant Director General/Humanities of the National Institute of Education, Sri Lanka, for this activity idea.

II. CULTURE ACTIVITIES

PURPOSE: ***To provide students with the opportunity to identify similarities between themselves and Sri Lankan students***

1. **How We Learn to Feel Different (pp. 56-57)**

To the Teacher: *Sri Lanka is a small country of great geographic and cultural diversity. This mixture of languages, lifestyles, and religions has not always been harmonious. Indeed, in the past ten years, conflict between extremist Tamil and Sinhalese groups has created a state of civil war in virtually the entire northeastern section of the country. Why such conflict? The reasons are complex and emotion-laden. Some people believe that conflict between the Sinhalese and Tamils has "always been there"; others attribute it to increased democratic activity. Still others believe it to be due to efforts to preserve Theravada Buddhism in its pure form. The issues are complex.*

In spite of the fact that violence between some Sinhalese and Tamil groups is currently a way of life in the northeastern part of the country, as one writer notes, "It would be a mistake to assume that there is no direct contact between the two communities. There are many instances when Sinhalese and Tamils will

work happily alongside one another, and equally many examples of [ethnic] intermarriage. The latter case sometimes poses problems over the family religion or traditions in bringing up children, but these are usually worked out quite simply and do not cause great consternation in the family or community. In fact, it is often a cause for puzzlement to the foreigner that, even though individual Sinhalese and Tamils can live and work so closely together, compromising fairly easily on their differences, their communities as a whole have not been able to do the same thing with similar ease." (Robert Barlas and Nanda P. Wanasundera, Culture Shock! A Guide to Customs and Etiquette: Sri Lanka, Portland, Oregon: Graphic Arts Center Publishing Company, 1992)

"How We Learn to Feel Different" was written by a student of the Nuwara Eliya District English Language Improvement Center (DELIC) for the literary magazine Voice of DELIC.

- On a scale of one to ten (with one as agree, and ten as disagree), where would you place your response to this statement: "People of different ethnic groups are more similar to one another than they are different." Discuss: What makes people different from one another? Are any two people exactly the same? Why or why not? How do we learn the things that make us different? What are the advantages of living in a diverse society?

- Read "How We Learn to Feel Different." Discuss: Where would you place the author on the above mentioned scale? Could this essay have been written by someone in a country other than Sri Lanka? Why? What other problems, not mentioned in the essay, might arise because of cultural differences?

- Research the ways individuals or groups in your community (or in the country as a whole) are trying to bring people of different backgrounds together. Which projects seem most successful? Why? What steps can young people or adults take to ensure the success of such projects?

- Brainstorm responses to the following: What steps might adults take to help break down barriers between groups in Sri Lanka? in the United States? Have students present their suggestions in the form of a letter to the editor of your local newspaper.

- Using resources available at a public or college library, have students locate newspaper and magazine articles about Sri Lanka which were written between 1980-1992. Use the articles to create a group time line of Sri Lankan events. Discuss: When were most articles written? Why? Evaluate several articles which were written about the same event. Which points of view are represented? What reasons for the opinions are given? How would you verify the information in the articles? If possible, place the points of view on a continuum. Discuss: What role has the media had in influencing opinion about events?

- Ask your Peace Corps Volunteer about the ways people of diverse backgrounds are trying to work together in his or her host country.

2. **Major Religions of Sri Lanka (p. 58)**

To the Teacher: Family and religion are the two most important aspects of Sri Lankan culture. Approximately 70% of Sri Lanka's population practice Theravada Buddhism, about 14% practice Hinduism, and about 7% practice Islam and Christianity respectively. Sri Lanka's 1978 constitution states that it is the duty of the state to protect and foster Buddhism while assuring freedom of religion to all faiths. (From Background Notes: Sri Lanka, United States Department of State, Bureau of Public Affairs, 1989)

- As a group, identify the religions with which the founders on the chart are associated, then have students research the lives of the founders. Share the information in poster talks or a paper. Ask the students in the audience to listen for similarities among the lives and beliefs of the founders.

- Using available resources (including international students at local colleges and universities), have students complete the chart on Sri Lanka's religions. Ask students to identify the country of origin of

each religion, as well as the number of followers it has in the United States. Discuss: Would the practice of so many religions contribute to or inhibit unity among the people of Sri Lanka? in other countries? Why? What are the benefits of religious diversity to the individual? to society as a whole?

- Have students or parents of students in your class describe the life cycle events and symbols of his or her religion. If it is possible, visit a church, mosque, temple, or synagogue as a class. Ask students to keep in mind these questions: What is religion? What role does it play in society? What relationship exists between religion and other social institutions (family, government, and education, for example)?

- Ask your Peace Corps Volunteer about the role of religion in the everyday life of his or host family. What is its role in society? How is that similar to or different from the role of religion in the United States?

3. **The Importance of English (p. 59)**

To the Teacher: The desire to learn English is widespread in Sri Lanka -- telling a shopkeeper or neighbor that you are an English teacher invokes an almost immediate, "Can you teach my children?" English is the language of science and commerce; it is also the language of music, movies, television and tourists.

Students in Sri Lanka are required to study English from grades three through graduation. Although the government would like to introduce English as early as grade one, a scarcity of trained teachers and appropriate materials, particularly in rural areas, has hindered this effort. Peace Corps Volunteers are helping to fill the need for English teacher trainers. This essay on the value of learning English was written by a Sri Lankan student who is preparing to be an English teacher.

- Discuss: Why is it important for students in the United States to learn other languages? Would these reasons also apply to students in other countries? Who benefits when citizens of a country can communicate in more than one language? How?

- Ask students to note the author's reasons for valuing English as they read "The Importance of English." Ask: Could a language other than English meet Sri Lanka's needs? Why or why not?

- Ask your Peace Corps Volunteer about the role of English in his or her host country. How might knowledge of English affect the lives of people in his or her village? Why?

4. **What We Think About (pp. 60-61)**

To the Teacher: The letters and poems on these two pages were written by post-secondary English students. They clearly express some of the concerns and values of young people in Sri Lanka today. You may wish to remind your students that these essays were written by students in their second (or third) language. Note: In Sri Lanka, a "college" is a secondary school, not a university.

- Ask students to write essays or poems on one or more of the following topics: Problems Facing Students Today, How I Would Solve the Problem of ___ (choose problem), and Friendship. If they are studying a language, suggest they write in their second language. Ask if they would expect students in another country to have the same concerns. Why or why not?

- Distribute copies of "What We Think About." After students have had a chance to read the materials, have them complete this sentence: "I was surprised that..."

- Ask your Volunteer about the problems young people face in his or her host country. How are these problems being addressed? Ask about the meaning of friendship in his or her host country. How did he or she learn about the meaning of friendship?

5. **Arranged Marriages (pp. 62-64)**

To the Teacher: In many countries in which Peace Corps Volunteers serve, marriage customs can be placed on a continuum: At one end are the marriages exclusively arranged by the family (as is typical in traditional rural communities); at the other end of the spectrum are "love marriages" in which young people choose their mates without their family's participation or approval (common only among the westernized segments of the population). "Arranged Marriages," which originally appeared in the book Marriage East and West by David and Vera Mace, is from the American social studies textbook The Human Experience (David Weitzman, ed., Boston: Houghton-Mifflin, 1974). Although the rationale for arranged marriages given by the Indian girls may differ from that of young people in Sri Lanka or your Volunteer's host country, it will, no doubt, open your students' eyes to the idea that there are different ways to look at love and life. With increased education and westernization, fewer and fewer marriages in Sri Lanka can be considered completely arranged. Note: The poems at the top of the page were written by Muditha De Silva and Sampath Wickramapala, two students of the Nuwara Eliya District English Language Improvement Center (DELIC), Sri Lanka.

- Have students write a guide to the dating and marriage customs of the United States for international students coming to study here. What variables need to be taken into consideration when generalizing about American customs? about customs in Sri Lanka or your Peace Corps Volunteer's host country?

- Ask students what they know about arranged marriages. Read and discuss "Arranged Marriages."

- Draw a line on the board to represent a continuum of marriage customs. Place *arranged marriages* at one end. Ask students to suggest the custom that would be at the opposite end of the continuum. Discuss: Where would you place the marriage customs of your family? Would you rather they be somewhere else? Why?

- Ask your Peace Corps Volunteer about dating and marriage in his or her host country. Are customs the same for everyone? Why or why not? What is the purpose of marriage in his or her host country? Why are traditional marriage customs changing? Is this considered a positive or a negative trend? Why?

6. **Betrothal and Marriage (pp. 65-66)**

To the Teacher: "Religion and family play a major part in the lives of Sri Lankans, and tradition exerts a strong influence over both," state the authors of Culture Shock! A Guide to Customs and Etiquette: Sri Lanka. Because of this perspective, important life cycle events are well-marked not only by the family, but also by the community.

"Betrothal and Marriage" describes the three celebrations connected with marriage in Sri Lanka: engagement, wedding and home coming (the celebration given by the groom's family for the newlyweds upon their return from their honeymoon). A description of a Buddhist wedding is also included. Note that the appropriate time (referred to in Sri Lanka as the "auspicious time") for each of the three celebrations is almost always determined by the family's astrologer.

- Bring in photographs of your wedding or the wedding of someone you know. Before you share the photographs, ask students to think about a wedding they have either been to or have seen in a movie. As you share your photographs, ask students to note any similarities between the wedding you are describing and a wedding they have witnessed. Include engagement customs, pre-wedding activities as well as expected dress and wedding day events. Discuss: What is the purpose of a wedding? What might be the purpose of weddings in societies where reading and formal record keeping is not widespread?

- Read "Betrothal and Marriage," asking students to note similarities to weddings they have been to or seen on television. Discuss: Which aspects of Sri Lankan and Sri Lankan Buddhist weddings seem most similar to those of your family? Which seem most different? Which custom from your culture would the people of Sri Lanka probably find most difficult to accept? Why? Which of their customs would you find most difficult to accept? Why?

- Have students write guidelines for a Sri Lankan guest who is attending a wedding in your community. Consider such things as dress and behavior.

- Ask your Volunteer to describe a wedding he or she has attended in his or her host country. How was it similar to the Sri Lankan Buddhist wedding or to a wedding in your community?

7. **Applying for a Driver's License (p. 67)**

To the Teacher: Because of the expense associated with acquiring and maintaining a car, most people in Sri Lanka travel via public transport (private or public bus and public rail) rather than by private vehicle. Motor cycles and bicycles are also popular forms of transport. According to the U.N. Statistical Year Book for 1983/84, the number of passenger cars per 1000 persons in Sri Lanka is 8.82. The figures in other countries are: Egypt 16.65, India 1.85, Indonesia 5.53, Japan 221.24, Malaysia 78.10, Pakistan 3.59, Canada 435.70, U.K. 281.73, and U.S.A. 540.33.

In Sri Lanka, one can obtain a driver's license at the age of eighteen; it is far more common for men than for women to drive. This application is from an English language textbook used by Sri Lankan students in grade ten. Note that the application is written in three languages: Sinhala, Tamil, and English.

- Choose five countries from the list above. Make a list of numbers of passenger vehicles per thousand on the board, then make a list of country names. Have students match the countries with the numbers. Ask them to explain the reasons for their choices. Discuss: Why are passenger cars so popular in the United States? What problems does this create? What would have to happen for this to change?

- Ask students to list all the things they or their family did that day (or that week) that required a car. How would their day/week have been different had they – and their friends – not had a vehicle? What if they hadn't had a telephone?

- Give students the chance to complete the application for a Sri Lankan driver's license.

- Ask your Peace Corps Volunteer about popular modes of transportation in his or her country. Ask him or her to describe the adjustments he or she has had to make due to the absence of a car and/or telephone. What advantages are there to being without a car or telephone?

8. **Pulling It Together**

To the Teacher: These are suggestions for pulling together ideas on Nepal, the Marshall Islands, Sri Lanka, and your Peace Corps Volunteer's host country.

- If you were going to become a Peace Corps Volunteer in Nepal, the Marshall Islands, or Sri Lanka, what would you need to know? What are all the possible ways you could get this information?

- Rewatch the videotapes on Nepal, the Marshall Islands, and Sri Lanka. In your opinion, what would be the most difficult part of being a Peace Corps Volunteer? What would be the easiest part? Share your ideas with your Peace Corps Volunteer.

- After rewatching the videotapes on Nepal, the Marshall Islands, and Sri Lanka, discuss: What is a developing country? Is the United States a developing country? Why or why not?

9. **Topics for Further Study**

Role of Women	Spice Trade in U.S. History	Past Visitors to Sri Lanka:
Changing Views of Marriage	Eastern Religions	Mark Twain, Arthur Clarke,
Coping with Ethnic Conflict	Conflict Resolution	Andrew Carnegie

COMPARE AND CONTRAST

SIZE AND POPULATION

Place	Size (in sq. miles)	Population	Density (per sq. mi.)	Longitude/ Latitude
Sri Lanka	24,962	16,730,000	670	7°N 81°E
Germany (West)	96,027	61,380,000	639	51°N 9°E
Great Britain	93,629	57,090,000	610	54°N 3°W
Guam	209	137,000	656	13°N 144°E
India	1,237,062	825,000,000	667	20°N 77°E
Ireland	27,136	3,524,000	130	53°N 8°W
Latvia	24,595	2,695,000	110	57°N 25°E
Lithuania	25,174	3,715,000	148	56°N 24°E
Marshalls	70	40,000	571	9°N 68°E
Massachusetts	8,286	5,880,000	710	42°N 72°W
Netherlands Antilles	309	194,000	628	12°N 69°W
New York State	52,737	17,880,000	339	43°N 75°W
Rhode Island	1,212	994,000	820	41°N 71°W
Rwanda	10,169	7,192,000	707	2°S 30°E
Saint Lucia	238	148,000	622	14°N 61°W
Sierra Leone	27,925	4,015,000	144	8°N 11°W
Tasmania	26,178	452,000	17	43°S 147°E
Texas	266,805	17,415,000	65	31°N 99°W
Trinidad and Tobago	1,980	1,295,000	654	11°N 61°W
West Virginia	24,236	1,886,000	78	38°N 80°W
United States	3,679,245	247,410,000	67	38°N 97°W

1991-92 WORLD WISE SCHOOLS COUNTRIES

Place	Size (in sq. miles)	Population	Density (per sq. mi.)	Longitude/ Latitude
Nepal	56,827	18,415,000	324	28°N 84°E
Marshall Islands	70	40,000	571	9°N 68°E
Volunteer's Ctry.				
Sri Lanka	24,962	16,730,000	670	7°N 80°E

Source: *Illustrated Atlas of the World*, Rand McNally ® 1991

THE SPICE TRADE

Directions: Try your luck on the spice trivia test that follows. If you find yourself stumped, use a reference source.

Pepper	Coriander	Turmeric	Cloves	Cinnamon
Cumin	Saffron	Cardamon	Ginger	Nutmeg

_____ 1. It's the world's most expensive spice; 75,000 blossoms are required to make just one pound.

_____ 2. This spice is used in the chemical industry to detect the presence of alkalis.

_____ 3. It's used as a flavoring in the manufacture of liquor.

_____ 4. When Alaric the Goth sieged Rome he demanded that the city pay him in gold, silver, and 3000 lbs. of this spice.

_____ 5. The Arabs use this spice to flavor their coffee.

_____ 6. It's used in the field of medicine to ease toothaches.

_____ 7. In the Christian Bible (Matthew 23:23), this herb -- along with anise and mint -- was used as a tithe (a tax).

_____ 8. When the Dutch were in control of Sri Lanka (Ceylon) the penalty for the illegal sale of this spice was death.

_____ 9. In olden days this spice was used as a cure for insomnia.

_____ 10. Chewed as an aid to digestion, this spice was also used to improve the disposition.

Spice trading is one of the oldest known export-import businesses in the world. Trading of spices and herbs, finding routes, keeping them a secret and controlling the routes shaped a considerable amount of our global history for hundreds and hundreds of years. The Phoenicians, Romans, Arabs, Italians, Portuguese, Dutch and British were all involved in the world's spice market. Before the Christian Era, Arab traders had made their way to Ceylon as had the Chinese. By 500 A.D. Ceylon was one of the most important trade centers in the world.

Until the fifteenth century the Arab countries guarded the spice trade. Following the Crusades, Ceylon cinnamon was the main spice exported to other countries. In those days cinnamon grew wild in the wet forest region of Sri Lanka and its presence made the Sinhalese king a wealthy man. Prior to that time Venetian merchants purchased spices in

Alexandria, Egypt and transported them to Europe. Even though spices were extremely expensive, Europeans thought them essential for cooking and for medicinal purposes.

In 1498 the Portuguese explorer Vasco da Gama reached Calcutta, India. The spice route to India and Ceylon was not open to the Europeans. The Portuguese controlled the trade routes for a little over a century. In the latter years of the 1600s the Dutch established a total monopoly on the nutmeg and clove industry while the Portuguese still held tight to cinnamon trade. By the mid 1700s the British East India Company became the principal trading company throughout South Asia and Southeast Asia.

Throughout Ceylon's political history the country in control of the spice trade ruled the island. Consequently, power passed from the Portuguese to the Dutch and then to the British.

From *Sri Lanka Learning Center Ideas*, Peggy Mueller, Sally Noble, and Marilyn Turkovich, Chicago: Urban Education Program, 1982 (in revision). Used with permission.

SNAPSHOT OF SRI LANKA

LOCATION: The Democratic Socialist Republic of Sri Lanka is an island nation located southeast of the Indian subcontinent in the waters of the Indian Ocean. Its nearest neighbors are India and the Maldives. Sri Lanka is not part of India. It used to be called Ceylon.

LAND AREA: Sri Lanka is pear-shaped and covers 24,962 square miles. It is roughly the same size as West Virginia with over nine times as many people. Larger than the Marshall Islands, Sri Lanka is about half the size of Nepal.

CLIMATE: Sri Lanka can be divided into two main weather zones, wet and dry. Most of the island is in the dry zone, which gets as little as 40 inches of rain (on the average) each year. The wet zone, which gets as much as 200 inches of rain (on the average) each year, includes the southwest part of the island from the coast to the central hills.

It's important to remember that, like other tropical countries, most of Sri Lanka experiences rainy and dry seasons, rather than evenly distributed rainfall. Unlike most tropical countries, however, Sri Lanka experiences the rain-bearing winds of not one, but <u>two</u> monsoons which come from opposite directions and sweep opposite sides of the island at different times of the year. If you lived in Colombo, your rainy season would be from May - September when the southwest monsoon hits. If you lived in Trincomalee, on the other hand, your rains would come between November - March. If you lived in the middle of the country in the hills, you would probably get the rains from both!

Although temperatures drop only a few degrees at night, they do vary with the elevation of the region. For example, Colombo averages 81°F each year, while Watawala averages only about 65°F.

TERRAIN: The most outstanding physical feature of the island is the mountainous mass that rises from the south-central part of the island. This region, known as the *uda rata* (u-da rah-ta), or "up-country," has many hills, plateaus, valleys, and cliffs. At one point, known as "World's End," there is a straight drop-off from a cliff which is about 5000 feet high. (It looks very much like the "edge of the world" in the film *The Gods Must Be Crazy*.)

The rest of the island is lowland, either cultivated or covered by woods or forest. Wildlife is as varied as the landscape. Some common animals include monkeys, deer, leopards, wild boars, and wild buffalo. Wild and domesticated elephants can also be seen on the island.

POPULATION: The population of Sri Lanka is about 16.8 million. Most of these people live in rural areas and make their living from the land.

Except for the aboriginal Veddahs, the ancestors of today's Sri Lankans came from other lands -- India, Saudi Arabia, Portugal, the Netherlands, and Great Britain. The two main ethnic groups are the Sinhalese (74%) and the Tamils (19%). There has been conflict between the Sinhalese majority and the Tamil minority for many years. Other ethnic groups include Muslims, Burghers, and Eurasians.

LANGUAGE: The two official languages of Sri Lanka are Sinhala (sing-a-la) and Tamil (tam-ill). Like English, Sinhala belongs to the Indo-European language family, while Tamil is part of the Dravidian (dra-vid-ee-an) group. Tamil is widely spoken in southern India; Sinhala is only spoken in Sri Lanka. English is the official "link" language of the island.

RELIGION: Most people in Sri Lanka practice Buddhism. Other religions which are represented include Hinduism, Islam and Christianity.

GOVERNMENT: Sri Lanka has been independent since February 4, 1948. The government of Sri Lanka is a republic with a parliament, president, and constitution. There are numerous political parties. Both men and women over the age of eighteen can vote.

ECONOMY: Most people in Sri Lanka make their living from the land. The main cash crops are tea, rubber, and coconuts. In 1990, Sri Lanka was the world's largest exporter of tea. Clothing manufacturing (Check your clothes labels!) is becoming a very important industry.

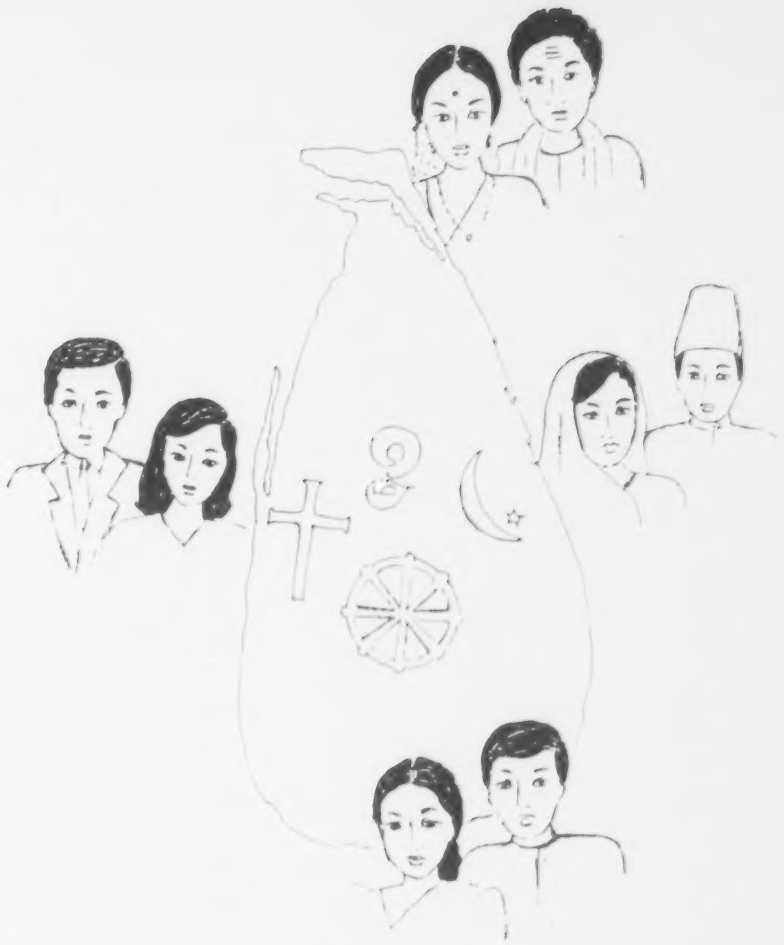
Sri Lanka's natural resources include limestone, graphite, and gems. Trade is with many countries, including the United States, Germany, the United Kingdom, Japan, and Egypt.

FLAG: The official flag, which was adopted by the House of Representatives in 1951, is the royal flag of Sri Wickrama Rajasinghe, the last king of Kandy. In the center of the flag is a yellow lion (*sinhala* means "people of the lion") holding a sword in his forepaw. The lion is on a maroon background, the color used by Sinhala royalty. The flag has a yellow border. The four bo leaves in its corners represent Buddhism. (Buddha reached enlightenment while meditating under a bo tree.) There are two stripes on the flag: the green one on the flagpole side signifies the rights of the Tamil minority; the orange one beside it signifies the rights of Sri Lanka's other minority groups.

RECALLING INFORMATION

1. Give examples of Sri Lanka's diversity in each of these areas: *topography, climate, language, religion.*

2. Is the geography of Sri Lanka more similar to the geography of Nepal, the Marshall Islands or your Peace Corps Volunteer's host country? How?



HOW WE LEARN TO FEEL DIFFERENT

The following essay was written by a D. M. Enoka Perera, a Sri Lankan student who is preparing to be an English teacher. As you read this essay, ask yourself if you agree with Perera. Also ask yourself this critical question: How can we learn to live peacefully with one another?

Consider the following questions: "Are you Sinhalese or Tamil? How do you know?" The answer to the first question is easy. Responding to the second, however, requires some thought. People might argue that they belong to a particular ethnic group because they speak a certain language, have a certain culture, or practice a certain religion. It is true that these things are among the differences between most Sinhalese and Tamil people. But also it is true that these things are learned, not inherited in our blood.

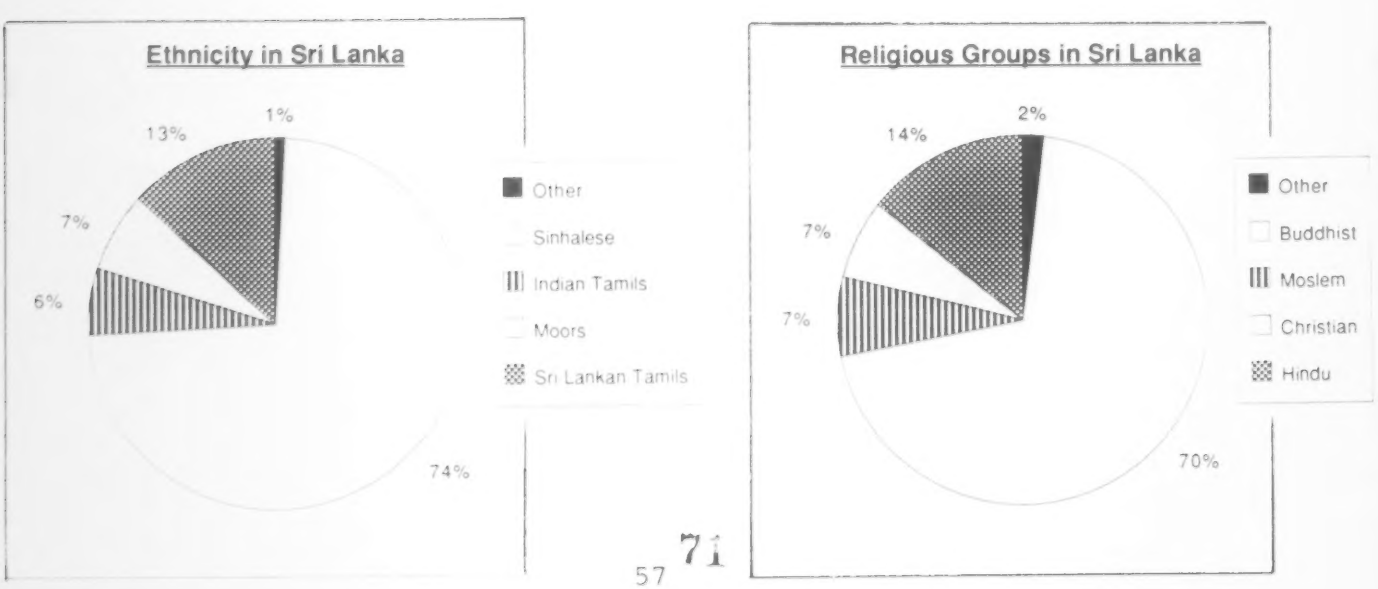
Language is the first of the three to pull people together or push them apart. We learn our mother tongue at home during childhood. Children who speak one language, for example, Sinhala, feel different from children who speak another, for example, Tamil. These feelings of difference are increased when children go to

school. Most Sinhalese children attend Sinhala-medium schools, and most Tamils attend Tamil-medium schools (or sometimes the same school has separate classes for students of both languages). This happens not because children of different ethnic groups don't like to stay together, but because they speak different languages. If a child doesn't understand the language of another, they won't be friends.

Culture is a very visible difference between ethnic groups that can separate people. Sinhalese, Tamils, and Muslims have somewhat different life styles, foods, clothes, and customs. We learn about these things from our families, and they are passed from one generation to the next. Sometimes it feels very strange to move with people of another culture. For example, once I attended a Tamil wedding with my Sinhalese friends. As soon as we entered the *kovil* [Hindu temple], everybody started looking at us. It was very strange, and we were extremely uncomfortable. Later we learned why that happened -- just because of our clothes. Their style of dress was different than ours. On sight, they recognized us as Sinhalese, and we felt separated from them. We were unable to relax and enjoy ourselves because, from beginning to end, everything was so different...

Religion is a precious, sacred thing to most of us; sometimes, however, it can become a barrier between even neighbors and friends. For example, one of my good friends -- a Buddhist boy -- [dated] a Catholic girl. For them to marry, one would have to convert to the religion of the other. Neither was willing to do this, though, because the parents of both felt very strongly about their own religion. In the end, my friend and this girl had to give up their [relationship] because of religious differences.

Sri Lankans of all ethnic groups are proud of their language, culture, and religion. This is not a bad thing. But when language, culture, and religion become walls dividing us, it is wrong. Just as we learn to build these barriers, we can learn to tear them down, too. While respecting our differences, we should focus on an important similarity: All of us are Sri Lankans, and we can live together in peace.



Source: Government of Sri Lanka 1981/1982

MAJOR RELIGIONS OF SRI LANKA

Name of Religion	Founder	Date Founded	Place Founded	Sacred Books	Number of Followers in World	Symbol
	Siddhartha Gautama					
Hinduism	No Individual Founder					
	Mohammed Ibn Abdullah					
	Jesus of Nazareth					

Adapted from *Sri Lanka Learning Center Ideas*, Peggy Mueller, Sally Noble, and Marilyn Turkovich, Chicago: Urban Education Program, 1982 (under revision 1992).

THE IMPORTANCE OF ENGLISH

Although Sri Lankan students study math, social studies, and science in their local language (Sinhala or Tamil, depending upon the area), the government requires all students from grades three through twelve to study English as a second language. Why English? One student, D. S. C. Perera from the Nuwara Eliya District English Language Improvement Center (DELIC), responded to that question in an essay published in the center's literary magazine. Do you agree with his point of view?

English is the *lingua franca* -- or international language -- of today's world, and we can't abide without it in Sri Lanka. English, a second language in this country, helps us in three ways. It allows us to communicate with the rest of the world, it enables us to gain knowledge, and it serves as a link language between rival ethnic groups.

No country can be self-sufficient, and Sri Lanka needs English to communicate with the rest of the world. We live in a developing country that needs aid and cooperation from wealthier nations. To get this kind of help, we need to talk with these nations through a common language, which is English. For example, Sri Lanka could not participate in the *South Asian Regional Countries Conference...without a knowledge of English. This conference is important to stay friendly with our neighbors so we can work together.

In addition, English gives us access to education through books, especially in the fields of medicine, science, and law. To study about these things, we must learn to read in English. Students who want to attend universities to become doctors or lawyers need a good knowledge of English. Also, this language allows Sri Lankans, many of whom are artistic people, to taste the literature of English.

Lastly, English might help solve some of the continuing problems between the Sinhalese and Tamil people, who are fighting a civil war in our country. Neither group is very keen to learn the language of the other, but both are interested in learning English. So English is useful for cooperation between Sinhalese and Tamils. The government has established institutions such as District English Language Improvement Centers and Regional English Support Centers, like the ones in Nuwara Eliya, partly for this purpose.

So English is important to help Sri Lankans communicate and improve their knowledge. Learning this language is the key to a better world for our people.

ACTIVITIES

1. Summarize this student's reasons for supporting the study of English in a brief outline.

2. Suppose you favor people using only their "first language." Write a letter to this student giving your opinion. Try to persuade him to accept your point of view.

*The South Asian Association for Regional Cooperation (SAARC) includes such countries as Sri Lanka, India, Nepal, and Pakistan.

WHAT WE THINK ABOUT

Have you ever wondered what students in other countries think about? The following essay and poems from a school literary magazine may help you begin to answer this question.

A True Friend Is Like a Shadow

Deepani Ramanayaka

We all have friends, yet it is not easy to find a true friend. I know my friend Kumari is true because she is understanding, thoughtful, and reliable. These are qualities I think a true friend should have.

Whenever Kumari and I have to face up to problems, our mutual understanding pulls us through. We never keep things in the dark -- at least not forever. For one reason or another, she left the country without even telling me. I was really hurt and didn't have a clue why she treated me like this after fifteen years of friendship. As I expected, however, eventually I got a letter from her explaining the situation and begging forgiveness. Because we knew each other so well, the letter was more than enough to keep me from holding a grudge.

Indeed, true friends must share everything in their lives -- good or bad. As far as I can remember, I always went to see my friends or their parents when they were sick. But when my mother was in the hospital for an operation, Kumari was the only one who came to see her. This showed me how thoughtful she is.

Lastly, true friends won't let each other down. Once I asked my friends to come to my house and help me prepare for a Christmas party. They all came on the 25th and enjoyed the food -- but afterward they just left, except for Kumari. She stayed after the day itself to help me.

In summary, because Kumari knows what I mean, stays by my side during ups and downs, and is a reliable helping hand always, I know she is really a true friend. A true friend is like a shadow, and Kumari has been my shadow for the last fifteen years. So don't you think you, too, should have a true friend like her?

Mirage

Roshan Salim

No clouds, no stars
In the sky
Only the moon
Shining
Town covered by darkness
On this lonely night
I awaken
My heart alive
With past remembrances
You are behind me, looking
But when I turn
To see
You are gone.
I saw your face
Through the window glass
Peering at me
But when I opened the window
You were not there
Then I saw you
Standing under the light post
Near the street
So I opened the door
And came to meet you
But you were not there
You had gone
Without telling me
Far away
Far away.

A Prayer by the Statue of Jesus

Virginia Thawarajah

Dear Jesus,
Sri Lanka, my ever-green motherland
well-known as the pearl of the
Indian Ocean,
Glows with precious natural beauty.
For many, many years its communities
lived in peace and harmony...

Dear Jesus,
A strange thing happened:
The cruelty of war -- the peril of war
In the ten years since
our people have suffered a lot
The beautiful pearl of the Indian Ocean
has fallen off a precipice
and been cracked to pieces.

Dear Jesus,
I can't understand what's happening in
my motherland!
The peace, harmony and unity
that united us for centuries,
are lost and must be restored.

Dear Jesus,
I invoke your blessing on my dear
country, Sri Lanka.
Erase the differences of caste, creed and
race,
And bring peace and love again.
May the cruel war be banished forever
Let the ancient prosperity and heritage
take its meaningful place in the
hearts of every Sri Lankan.

Dear Jesus,
May there be peace and harmony
amongst all communities:
Sinhala, Tamil, Muslim and others
Give us courage and strength to restore
the pearl of the Indian Ocean to its
former splendour...!

Save Youth

Ramani Perera

Earlier our elders were
Tomorrow our children will be
Today we are
Youth of Lanka.
We have the same problems
To carry ahead
The thirsty mouth
One day must be quenched.
But all at once if there is a war
Youth is the way
To blow it away.
Don't be overjoyed
Though we have the victory
This cruel war has snatched
Our valuable young lives
So pray for peace; pray for the youth
Then we can lead
Our beloved Lanka ahead.

Computer and My Life

Pushpa Andradi

New page to my life
New sight to my eyes
New work for my hands
New challenge for my brain.
Making tons of questions
Makes me trouble all the time
At last everything is done
So I can breathe.
With a puzzled look I gaze on it
Suddenly I see *escape*; I press it once
Quickly everything is gone
The screen goes black
Stupidly giving me more work.
Though it does a lot
With a single command
I always lose my way because of junk
All the folks around the globe
Having fun with micro gadgets.
If you are sensitive
You will feel my hardships
When the power goes off;
That machine always leaves me
With a big sigh
So I realized it's stupidly sci-fi.

Love
Tender, true
Sometimes I smile
Other times I cry.
Anyhow.

Love
Ignored, rejected
Hurting, depressing, maddening
Always I'm overlooked.
Why?

ARRANGED MARRIAGES

The following reading from *Marriage East and West* by David and Vera Mace (New York: Doubleday and Company, 1960) provides food for thought on a custom that is prevalent in some form among many traditional families around the world.

Night was falling at the close of a sultry Indian day. A cool, refreshing breeze playfully caressed the glittering black tresses of the girls' hair and set their gay sarees fluttering. All teenagers, they had been invited along by our host because we had expressed a desire to know what Indian young people thought about love and marriage. The girls, ten of them, were squatting on the veranda floor in a wide circle. Being awkward Westerners who couldn't sit comfortably on folded legs, we had been provided with low stools.

We gave as good an account as we could of how our young people are free to meet each other and have dates, how a boy and girl will fall in love; and how, after a period of going steady, they become engaged and then get married. We knew that [many] young people in the East live a very restricted life, and have their marriages arranged for them by their parents, so we felt a little relieved that they had chosen to question us about our delightful romantic traditions. We didn't want to make them too envious, but we naturally were glad to demonstrate our superiority in this matter of finding a mate.

When we had finished, there was a meditative silence. Concluding that they had been impressed, we decided to start a discussion.

"Wouldn't you like to be free to choose your own marriage partner, like the young people do in the West?"

"Oh no!" several voices replied in chorus.

Taken aback, we searched their faces.

"Why not?"

"For one thing," said one of them, "doesn't it put the girl in a very humiliating position?"

"Humiliating? In what way?"

"Well, doesn't it mean that she has to try to look pretty, and call attention to herself, and attract a boy, to be sure she'll get married?"

"Well, perhaps so."

"And if she doesn't want to do that, or if she feels it's undignified, wouldn't that mean she mightn't get a husband?"

"Yes, that's possible."

"So a girl who is shy and doesn't push herself forward might not be able to get married. Does that happen?"

"Sometimes it does."

"Well, surely that's humiliating. It makes getting married a sort of competition in which the girls are fighting each other for the boys. And it encourages a girl to

pretend she's better than she really is. She can't relax and be herself. She has to make a good impression to get a boy, and then she has to make a good impression to get him to marry her."

Before we could think of an answer to this unexpected line of argument, another girl broke in.

"In our system, you see," she explained, "we girls don't have to worry at all. We know we'll get married. When we are old enough, our parents will find a suitable boy, and everything will be arranged. We don't have to go into competition with each other."

"Besides," said a third girl, "how would we be able to judge the character of a boy we met and got friendly with? We are young and inexperienced. Our parents are older and wiser, and they aren't as easily deceived as we would be. I'd rather have my parents choose for me. It's so important that the man I marry should be the right one. I could so easily make a mistake if I had to find him for myself."

Another girl had her hand stretched out eagerly.

"But does the girl really have a choice in the West?" she said. "From what I've read, it seems that the boy does all the choosing. All the girl can do is to say yes or no. She can't go up to a boy and say 'I like you. Will you marry me?' can she?"

We admitted that this was not the done thing.

"So," she went on eagerly, "when you talk about men and women being equal in the West, it isn't true. When our parents are looking for a husband for us, they don't have to wait until some boy takes it into his head to ask for us. They just find out what families are looking for wives for their sons, and see whether one of the boys would be suitable. Then, if his family agree that it would be a good match, they arrange it together."

Eastern marriage is hedged about with many regulations concerning what is right and proper and what is not, in the relative status of the partners. How could inexperienced young people understand all these matters? Love, it is said, laughs at locksmiths. It laughs, similarly at differences of caste, of religion, of social status, and the like, which to the Eastern mind would make a union wholly unacceptable. It laughs at horoscopes that do not match. In fact, it makes nonsense of all the distinctions that society, rightly or wrongly, views as insurmountable barriers to a successful marriage.

Differing Views of Love

Romantic love tends, also, to blind the partners to the realities about one another as persons... The traditional portrayal of Cupid, his eyes blindfolded, firing his arrows wildly in all directions, reflects long centuries of bitter human experience. In cultures where marriages often take place at an early age, and where opportunities are lacking for young people to gain an acquaintance close and continuous enough for first and even second impressions to be corrected, allowing youthful emotions to be a factor in choice would be utter folly...

The Eastern view, therefore, is that romance is such an untrustworthy factor in choosing a marriage partner that it is best to eliminate it completely. This lies behind the widespread custom of not permitting the young people to meet until they come together on their wedding day.

Does this mean that the East encourages loveless marriages? Not at all. At no point does the Western mind more seriously fail to understand the Eastern pattern. Though expectations may be nothing like as high, most young people in the East look forward to finding love in marriage, just as young people do in the West. The difference lies not in the goal, but in the way in which it is hoped to attain it.

"In the West you fall in love, then marry. In the East we marry, then fall in love." That is how the Asian describes the difference. In a discussion in which we participated in Hong Kong, one speaker used the analogy of the kettle on the fire. "When marriage begins in the West," he said, "the fire is roaring and the kettle is boiling. From that time on the water gradually gets colder and colder. When our Eastern marriages begin, the fire is low and the kettle is cold. But as time goes on, the fire burns brighter, the water gets hotter, and the couple feel that their marriage is getting better and better every day!"

We are all aware that young people build up in this way idealized images of the perfect mate. In the West today we allow them to project this image upon a number of actual persons, one after the other, searching for the one who comes nearest to identification with the ideal. But these experiences can be disturbing and confusing. And there is always the question, how many possible candidates should be passed under review before a choice is finally made? Moreover, when the chosen partner is settled upon, there may be painful awareness that he lacks qualities that have been encountered and enjoyed in others who were rejected.

The Indian girl never experiences uncertainty because she does not have to choose. She has only to give the love of her full heart, unhesitatingly and completely, to the one chosen for her. She is brought up to believe that she will inevitably develop love for any man who is kind to her and that the way to make him kind is to give him unstinted devotion and adoration.

Which of these two approaches to marriage is most likely to lead to a successful union? That is a question not easily answered. The Westerner who considers the answer to be a foregone conclusion still has much to learn.

THINK ABOUT IT

1. For what reasons did the Indian girls prefer their tradition of obtaining a husband?
2. Describe the Indian girls' view of romance.
3. Do you agree with the description of Western marriage that begins: "When marriage begins in the West, the fire is roaring and the kettle is boiling..."
4. What is the authors' point of view on arranged marriages? How do you know this?
5. What is your reaction to these statements? (a)"We are young and inexperienced. Our parents are older and wiser, and they aren't as easily deceived as we are." (b) "Romantic love tends...to blind the partners to the realities about one another as persons."
6. How would you answer the question asked by the Indian woman, "But does the girl really have any choice in the West?"
7. Can you think of circumstances that would cause you to insist on having a say as to whom your son or daughter married?
8. Do you think love is a good basis for choosing a mate? Why or why not? What is your definition of love?

From "Marriage East and West," David and Vera Mace (New York: Doubleday and Company, 1960) in *The Human Experience*, ed. D. Weitzman (Boston: Houghton-Mifflin, 1974). Used with permission.

Mrs. Stanley Wijegoonewardena
cordially invites
Miss Margi
to grace the occasion of the marriage of her daughter
Dinusha
to
Saliya
(son of Mrs. Mallika Panditharatna and the late
Mr. N.G.N. Panditharatna)
at Hotel Taprobane
on Thursday the 9th of March 1989
from 3.45 p.m. to 7.00 p.m.
(Poruwa Ceremony at 4.00 p.m.)

R.S.V.P. (Regrets only)
31, Park Avenue,
Dangolla, Kandy.

Station Road
Diyatalawa.

Mrs. Mallika Panditharatna
will be pleased to see
Miss Margi
TO DINNER
on the occasion of the Home Coming of her Son
Saliya
with his bride
Dinusha
on the 12th day of March 1989 at 7.00 p.m.

Station Road
Diyatalawa.

BETROTHAL AND MARRIAGE

Marriages in Sri Lanka may or may not be arranged. Time was when the marriage broker played an important part in most marriages (whether in the role of the matchmaker, or in the form of one who merely "spoke" on behalf of one party to the other). Today, however, more and more young people are choosing their own partners.

There are three social functions surrounding the event. The first is the engagement, the second the wedding reception, and the third the homecoming [the party given by the groom's family upon the return of the couple from their honeymoon].

However, it should be pointed out that every marriage would not necessarily consist of all three functions, and the scale on which they are held can vary. Some might limit it to family and relations only, some extend if further to close friends, and some go further to include also acquaintances... Some would even prefer to get married quietly without any of these functions.

Invitations are specific. Invitations to the wedding reception are formal, printed ones. Invitations to the engagement and homecoming could be formally printed or verbally extended by the principals or their parents, but all of them would be specifically directed to the persons expected. Sri Lankans are informal and it could happen that, at an informal party, they turn up with a friend (generally after prior arrangement with the host, if that is possible), but this would not apply to the functions surrounding a wedding.

Though there could be three celebrations round one event, a gift is usually given only once -- habitually at the wedding reception. If for some reason you have missed the wedding, you could take the gift along to the homecoming (if invited to it), or have it delivered. The American practice of showers for the bride-to-be is not generally known in Sri Lanka...

If the functions are held in a hotel, there would be a time constraint on them. If they are held in a private house, however, they could go on, almost right through the night; Sri Lankans love parties of all sorts and enjoy merrymaking.

The serving of liquor at these functions is a matter of choice. Muslims and Parsis (those who practice Zoroastrianism), for instance, as a rule will not serve any liquor, but, in most cases where it is served, only hard liquor will be provided, on the assumption that women will not take alcohol. For receptions in houses, glasses containing alcohol will not normally be carried round on trays like the soft drinks. They will be located on a table on which the mixers will also be kept, and the men will help themselves.

Christian marriage ceremonies (and often those of Hindus) take place in a place of worship. The religious ceremonies of marriage of other religions are performed in the house or in a public place like a hall or hotel...

After the wedding come the wedding visits. Previously, the newly-weds were expected to visit all those who came to the wedding or sent gifts. But that was in the days of leisure, and today they can no longer do it, nor is it expected. However, the newly-weds will visit members of the family and some close friends. In the usual manner of social visits in Sri Lanka, these are not pre-arranged, and they just drop in. If they don't find anyone at home, they will try again later.

THE BUDDHIST WEDDING

At the central point on one side of the marriage room is the structure called the *poruwa* [poor-u-wa]. This consists of a square platform beside which, at the four corners, are four pots filled with coconut flowers. There is a canopy of flowers or some rich material over the platform.

The bride and groom stand in the center of the platform. The ceremony commences at the auspicious time. A master of ceremonies chants religious stanzas (Buddhist priests do not officiate at Buddhist weddings). A sheaf of betel leaves is given to the groom by the master of ceremonies and the bride and groom give some of it to their parents. Rings are exchanged and gifts given and exchanged.

The bride and groom feed each other with a piece of milk rice. The little fingers of the right hand of the bride and the left hand of the groom are tied together with gold thread and water is poured over their fingers by the master of ceremonies.

Young girls in white *sarees* [sorrys] sing *Jayamangala Gathas* [ji-ya-mon-ga-la got-us] (verses to wish blessing and prosperity on the couple), and when the singing is over the groom hands each one an envelope with some money in it. Sometimes a coconut is cracked by hitting it on a stone placed somewhere behind the *poruwa*, as the couple descend from it.

The bridal couple then signs the register which is at a table prepared for this and at which sits a representative of the Registrar-General.

After this formality, the couple sits down in a place specially prepared for them. Toasts are drunk, if so desired, and the reception gets under way. The guests make their way to the bridal couple and congratulate them.

If there is dancing, the bridal couple, as is to be expected, lead on the the dance floor. Needless to say, there is dancing at these functions, only among the Westernized segment, largely of urban society.

The parents of the couple mingle with the guests.

From *Culture Shock! A Guide to Customs and Etiquette: Sri Lanka*, Robert Barlas and Nanda P. Wanasundera (Portland, Oregon: Graphic Arts Center Publishing Company, 1992). Used with permission.

මෝටර් වාහනයක් පැදවීමට බලපත්‍රයක් සඳහා ඉල්ලුම් පත්‍රය

மோட்டார் வாகனம் செலுத்துவதற்கான அனுமதிப்பத்திரம் பெறும் விண்ணப்பம்

APPLICATION FOR A LICENCE TO DRIVE A MOTOR VEHICLE

මෝටර් රථ ප්‍රවාහන කොමසාරිස් තුමා වෙතට,
மோட்டார் போக்குவரத்து ஆணையாளர் அவர்களுக்கு,
To: THE COMMISSIONER OF MOTOR TRAFFIC.

කාර්යාලීය ප්‍රයෝජනය සඳහා පමණයි
அலுவலக பாவனைக்கு மட்டும்
OFFICIAL USE ONLY

බලපත්‍රයේ අංකය
அனுமதிப்பத்திர இல.
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1. සම්පූර්ණ නම
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Address and the nearest Police Station .....

3. වාහන පන්තිය
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4. වයස සහ උපන් දිනය
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5. රක්ෂාව
தொழில்
Occupation .....

6. උස
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Note: Lorry, Ambulance, Hearse.
Hired car.
Motor cycle.
Private car.
Tricycle van.

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இரத்துச் செய்யப்பட்ட முத்திரைகளில் துளையிடவும்.
Mix here Uncancelled Stamps.

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விண்ணப்பதாரியின் கையொப்பம் அல்லது பெருவிரலடையாளம்.
Signature or Thumb Impression of Applicant.

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விண்ணப்பதாரி
Applicant .....

පරීක්ෂක
பரிசோதகர்
Examiner .....

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Date .....

ඡායාරූප 2 යි. ප්‍රමාණය 2½" × 2" (උපුටනය පමණි) සම්පූර්ණ මුහුණ පෙනිය යුතුයි. මාස 6 ක් ඇතුළත ගත් ඒවා විය යුතුයි. එක් පිටපතක් ඇමිණ අලවන්න. නිවැරදි බවට අයදුම්කරු සහ පරීක්ෂකයා අත්සන් කළ යුතුයි.

புகைப்படம் 2 பிரதிகள் அளவு 2½" × 2". தலை முதல் மார்பு வரை தாக்கியதாக. முழு முகமும் தோன்றத் தெரிய வேண்டும். 6 மாதங்களுக்குள் எடுக்கப்பட்டதாக இருத்தல் வேண்டும். ஒரு பிரதியை இங்கே ஒட்டவும். இது விண்ணப்பதாரராலும் பரிசோதகராலும் பரீட்சையின்போது அத்தாட்சிப்படுத்தப்படல் வேண்டும்.

Photograph—2 copies size 2½" × 2" (Bust only). Full Face View taken within 6 months. Affix here one copy. It should be authenticated by the signature of the applicant and the Examiner at time of test.

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